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UNTO  
YOU



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to my loving wife Rosa  
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IT SHALL BE DONE UNTO YOU

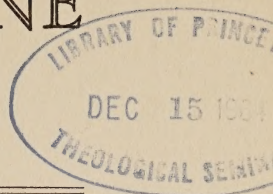


“If ye abide in me, and my words abide  
in you, ye shall ask what ye will, and it  
shall be done unto you.”

ST. JOHN 15.7.



# IT SHALL BE DONE UNTO YOU



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*A TECHNIQUE OF THINKING*

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By LUCIUS HUMPHREY



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RICHARD R. SMITH  
NEW YORK  
1936



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## Preface

**A**s successful action must spring from wise thinking is it not logical that we should strive to increase our knowledge of thought processes?

In opening new vistas in intelligent and realistic thinking, a truth is set forth in these pages so simple and yet of such vital significance that it offers all men a way to employ the faculties of the mind for the solution of the most difficult problems and the creation of experiences, events and objects which seem unattainable by the habitual mental processes.

My many years of experience in applying the principle on which is based the method unfolded in these pages, have proved that men and women of all types and classes and of any race, religion or creed can apply this principle effectively to every kind of problem—whether spiritual or material, economic or emotional. In fact, it is the principle which underlies all creative achievement and from which, consciously or unconsciously, all successful effort is derived.

To enable individuals to become consciously creative, and to bring to all who are seeking a better ordered

individual and collective life a *method and technique* by which they may successfully meet individual and world problems, is the purpose of this book.

My subject, therefore, embraces all that is of vital human interest—the working out of human problems, the building up of human experiences by the individual with no resources other than those within himself. In dealing with this subject I refer freely to the Bible, for there is found an inexhaustible record of inner human resources, vividly illustrated and clearly defined. But similar, though lesser, use is also made of the writings of our leading scientists and the accomplishments of our foremost technologists. The purpose of interpreting these records of thought and experience is only to make clear the method of successful thinking employed, and not to found a new cult nor to advocate any one established religion or creed. On the contrary, the firm belief in the potential *universality* of this method of thought and the resulting successful way of life, precludes the necessity of urging upon the reader any particular dogma or any single form of worship.

In fact, I feel that any symbol or any technique which draws the mind of the individual nearer to—and unites him more easily and definitely with—Creative Principle, his God, when understood and intelligently used for practical purposes, is beyond doubt the best for the individual. For me, the words and work of Jesus of



## PREFACE

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Nazareth have provided a textbook, simple yet mathematically precise, for making "life more abundant"—materially as well as spiritually. Although I have thus drawn much from the teachings of the Master Mind, this method is nevertheless one which, without much alteration, may be used by all people, regardless of race, cult, or creed.

In order to enable the reader to accept, understand and apply this principle I have availed myself of repetition, but for this there are also other definite reasons. It is hoped, for instance, that after the first reading, this book will become a companion to which the reader can turn frequently and find, in any chapter, both help and inspiration. Consequently a statement of the main truth on which is based this *technique of thinking* is essential to each chapter. Also in these reiterations of the foundation principle an effort is made to present it from varying viewpoints in order to demonstrate its *universal* applicability.

Although many typical problems of the individual are discussed, definite case histories are deliberately excluded, because of the belief that the reader may be inclined to find too exact a parallel between some one case and his own problem. As there are no two cases *exactly* alike, he will surely find a satisfactory solution more readily if he masters the general principles of this method and then works out their application to his own

specific case, than he will if he tries to devise a way out of his difficulty by adapting to his own needs the means used by another.

LUCIUS HUMPHREY.

New York  
June, 1936.



## Contents

	PAGE
PREFACE . . . . .	V
INTRODUCTION . . . . .	3
CHAPTER	
I. LIFE MORE ABUNDANT . . . . .	17
II. THE CONSTRUCTIVE VALUE OF WORRY AND FEAR . . . . .	33
III. DYNAMICS OF ASKING . . . . .	51
IV. BE YE DOERS . . . . .	73
V. THE SUBSTANCE OF FAITH . . . . .	107
VI. SUSTAINED IMAGINATION VERSUS LIMP THINKING . . . . .	127
VII. MEN AND GENIUS . . . . .	157
VIII. ILLS OF THE WORLD . . . . .	181
IX. LOVE THY NEIGHBOR AS THYSELF . . . . .	211
X. "A NATION MIGHTIER AND GREATER" . . . . .	231

*It is the mind that maketh  
Good or ill,  
That maketh wretch or happy,  
Rich or poor.*

SPENSER.



## Introduction





## Introduction

**T**HE groping attitude taken by individuals, groups and nations toward the many critical national social and industrial problems of today indicates that all of us have become victims of circumstances over which, for the time being, we have no control.

The minds of the masses are merely marking time in the hope that some means will be found to turn our misdirected powers into new channels leading to the establishment of new and prosperous conditions. Nowhere is the trend of the times so much in evidence as in the book stores. There tables are loaded with publications which attempt to solve the problems that day by day are presenting themselves in the world crisis. Most of these books are dedicated to new methods, new purposes, new achievements, experimental plans, concentrating attention on reconstruction. Others place their emphasis entirely on the negative aspects of the world situation. Both types, however, give no consideration to the way of life.

As we continue to face the situation it becomes evident that those who are seeking a solution have ignored some fundamental factor or have failed to search deeply

enough into the real meaning of these problems. Ideas derived from reasoning based on the immediate causes which precipitated this crisis can never, in themselves alone, contain a solution, for these causes are, in reality, effects, the roots of which are much deeper than those, whose vision is blinded by immediate consequences, have realized.

Many modern thinkers can see no solution at all and even share the feeling of Oswald Spengler as stated in his *Man and Technics, a Contribution to a Philosophy of Life*:<sup>1</sup>

“It is no mere crisis, but the beginning of a catastrophe. . . . This machine technics will end with the Faustian civilization and one day will lie in fragments, *forgotten*—our railways and steamships as dead as the Roman roads and the Chinese Wall, our giant cities and skyscrapers in ruins like old Memphis and Babylon. The history of this technics is fast drawing to its inevitable close. It will be eaten up from within, like the grand forms of any and every Culture. When, and in what fashion, we know not.

“Faced as we are with this destiny, there is only one world-outlook that is worthy of us, that which has already been mentioned as the choice of Achilles—better a short life full of deeds and glory than a long life with-

<sup>1</sup> Copyrighted by Alfred A. Knopf, 1932. Reprinted by permission.

out content. Already the danger is so great, for every individual, for every class, every people, that to cherish any illusion whatever is deplorable. Time does not suffer itself to be halted; there is no question of prudent retreat or wise renunciation. Only dreamers believe that there is a way out. Optimism is *cowardice*. We are born into this time and must bravely follow the path to the destined end. There is no other way. Our duty is to hold on to the lost position, without hope, without rescue, like that Roman soldier whose bones were found in front of a door in Pompeii, who, during the eruption of Vesuvius, died at his post because they forgot to relieve him. That is greatness. That is what it means to be a thoroughbred. The honourable end is the one thing that can *not* be taken from a man."

Spengler's vision of the future is undoubtedly right, in that he feels and sees much of the history of past technics fast drawing to its inevitable close. Today, however, as never before in the history of mankind, it is unquestionably possible for us to begin to build, from within, a new structure based on the workings of natural inner laws. The modern scientific changes that have taken place in the interpretation of God and religion, the many schools of philosophy and thought, all are evidences of the changes that have taken place in the hearts and minds of people. Something has already happened



within us which demands recognition and understanding and makes it impossible for our civilization to be eaten up from within "like the grand forms of any and every Culture."

A new knowledge, based on the understanding of the conscious use of inner laws, will immeasurably increase our intellectual power and vigor. Thus we shall be able to produce new situations, and to maintain those of value which already exist, thereby assuring the establishment and security of a civilization greater than any of which the world has yet dreamed. Men can learn to get outside of their individual and national limitations and to attack the problems of society with something bigger than their mere political equipment. There is a method and technique, the application of which will establish new conditions which will provide the necessary opportunities for the continued progress of all mankind, confirming the truth of Spengler's statements: "time does not suffer itself to be halted" . . . "there is no question of prudent retreat or wise renunciation"—yet proving, contrary to his vision, that it is only idle dreamers who do *not* believe that there is a way out.

Our duty is not to hold on to the lost position and indulge in the delusion that we are victims of fate, but with logical hope and understanding to accept the challenge of a changing world and turn our consideration to these inner laws. They will not only provide us with

## *INTRODUCTION*

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logical rescue when all else fails, but also make of us a conscious, constructive link in the progress of events. That is true greatness; that is what it means to be a thoroughbred. A successful and honourable end is the one thing that need not be taken from a man.

The method for the conscious operation of these inner laws, which I bring to you, may be easily understood and easily employed. The structure is built on the foundations of a rudimentary philosophy, a practical, workable philosophy at which I have arrived after many years of actual personal contact with the problems confronting men and women who could not see a way out—problems which it seemed at the time could be solved, if at all, only by super-human help.

The solution of every such problem lies in the understanding and applying of a method which combines all the human elements with all that we consider super-human.

Unfortunately for us, one element has obscured the other to such an extent that we unconsciously think of both as two distinct and different natures operating in us, for us, and yet against us. To accept as conclusive the fact that the human and the super-human are one, and to apply this method will, to be sure, require some conscious effort and repeated experiment. When, however, this truth is fully appreciated and understood,

we can make it the fundamental basis for our thinking and our action, thereby establishing a new basis for living.

The vital need in the world today is a quickened appreciation and an intelligent understanding of mental and spiritual values. As man is a combination of the spiritual and the physical, or the mental and the material—two different manifestations of the same thing—successful results may be obtained only when the two operate together, for they cannot be disentangled. “The Creator and the created are One.” “Matter is spirit made manifest.”

All efforts directed toward social readjustment, or toward the redistribution of wealth, will have no chance whatsoever to contribute successfully to the well-being of mankind until the individual attains a better understanding and an intelligent control of man’s mental and spiritual values combined with the physical and material values.

War and crisis are evidences that we have not yet arrived at this understanding. In the light of this new understanding, the negative causes which produce these destructive factors, paradoxical as it may seem, become positive for us in that they provide the necessary ideas with which to create constructive mental states. Such a state, in turn, will produce logical ideas for the creation of the successful situations we are all seeking.



This new understanding is now forcing itself through into consciousness. Instead of the "present culture being eaten up from within," these negatives, which hitherto have caused man to be destroyed, will, in the birth of this new consciousness, reveal to him their constructive value. They will challenge all the creative ability he possesses, guide him in directing his divine potentialities, arouse his dormant capacities, and confirm the profound wisdom of Carlyle when he stated, "the great law of culture is let each become all that he was created capable of being."

We have been blind, as were the people living under other cultures, and in our ignorance we have failed to find a way to escape the forceful influences of negative and destructive conditions. This new understanding, however, will lift us to mental heights greater than any of which we have dared to dream—mental heights which, had they been known to other civilizations, would have saved them. Now they will produce for us a civilization which, in all its details, will surpass our most exaggerated imagination.

Throughout the struggle of mankind we find the mental and spiritual strength coupled with the physical and the material, but the mental and spiritual at all times supplied the power to the victorious. It is obviously necessary for those of us who sincerely wish to find a way out to appreciate this fact, to seize every op-

portunity to increase our consciousness of our mental and spiritual power and intelligently to relate it to our material experiences. Without this consciousness the words *to live well* have lost their true meaning, and our future has no logical promise.

Science and philosophy reveal that, as a mass, we have failed to grasp much of the true essence of our religion, and that this failure is limiting our power and possibilities. In attempting to control our thoughts and actions for the purpose of building them into a moral and spiritual structure and making this structure conform to our religious beliefs, we have become confused. We have not dared to assume that our thoughts and our method of thinking could possibly have any but the most casual effect in shaping our *material* destiny. This is proved by our habit of ascribing the events in our lives to the Will of God, which is merely an alibi and an avenue of escape from the conscious use of creative laws and of spiritual values, especially in connection with material things. We have easily satisfied ourselves with the simple acknowledgement that thinking and thoughts were naturally great factors in our destinies, but we have not been discriminating, nor sought to understand the vital and important nature of these factors. We have, therefore, deprived ourselves by not establishing this understanding as a fundamental, working basis for our daily lives.

## INTRODUCTION

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With an inherent urge and a recognized inner demand, I began my earliest experiences with the consciousness that, if I dared to assume that everything which happened to me, good or bad, was the result of my thinking, my destiny lay very much in my own hands. All my studies and the greater part of my life have been given to testing the truth of this inner conviction. The results of experience and experiments have proved to me that we all have the ability to control our destiny through prescribed thinking, but that the real value and true significance of this fact can be known only by actually testing it out for one's self.

All power and its various manifestations have been discovered and made known to us through the processes of our minds. Its greatest manifestation is the individual mind itself, the means by which all other forms of power are known and beneath which are lying what seem to be innumerable fixed mathematical laws, waiting to be used. These laws can be easily explained and reduced to a few fundamentals.

The vital necessity to observe and understand these laws and the privileges that can be obtained from their conscious use was the keynote of the teachings of Jesus. But the sad experiences we are having today prove that the world long has clutched at most of these teachings blindly. The true meaning of the words Creator and Creative Power has been clouded by mystery and we



know that a clouded or mysterious mental operation is an unreasoned operation.

With all deference to religion and religious teachings, I am writing only of Jesus, the man whose teaching I find to be a reasonable one, a practical one, a proven one. My life experience has proved to me its practical truth and increased my understanding. This understanding has enabled me to meet the problems that have arisen in my life with much greater success. Not only has there been a spiritual significance to what I have understood and experienced through the elevating influence of His teaching, but there has also been definite material proof in terms of money, health, security and success. And to my own success has been added the privilege of helping hundreds of others to succeed.

It has been by the conscious application of these known laws of which I write that the many problems brought to me have been solved. God reveals Himself in many different ways to increase our consciousness of our relationship to Him. Using these laws to solve successfully all our everyday problems—problems pertaining to our material life, finance, business and politics—can give us, as nothing else can, a greater realization of the infinite value of God and a more significant understanding and appreciation of the reality of self.

In the light of creative laws as they are revealed by Jesus, special attention must be given to the general

## *INTRODUCTION*

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thought processes of the individual mind and their application to all our problems.

Let us consciously employ a method for the reorganization of the individual conscious mind, in order that it may be strengthened and enabled to function clearly in its efforts for the individual and hence for mankind.





**CHAPTER I**  
**Life More Abundant**



## CHAPTER I

### Life More Abundant

I AM come that they might have life and that they might have it more abundantly."

Life—life abundant—is Nature's own impelling wish. To participate in the abundance manifested in nature and to direct Creative Forces for the fulfillment of the purpose of his being are man's impelling wishes. The consciousness of lack and the craving to overcome it are the essential urges in the life of man. To continue to create more abundant life by the Creative Method, employed "in the beginning" to transform chaos into order, is man's endowment and birthright.

This method by which each individual can consciously create and fulfill his wants continues from "the beginning" to be God's method to reveal Himself to the world. Its fundamental purpose is to inspire man to discover and control the animating Creative Principle of his own being.

In his aspiration for life more abundant, man, through his continual striving to improve his living conditions, to lighten the hardships of labor and to obtain

leisure, has developed technics which have produced the present industrial social order with its intricate and conflicting elements.

The advance of the machine, held by some to be detrimental in its results and by others to be the means of providing a better living for all, the progress and benefits of scientific knowledge, of art, and of trade—all bear witness to man's ability to create, and are the results of his recognition of lack and his ambition to overcome the obstacles depriving him of ever greater experiences than those now existing. It is the law of growth impelling him to seek a higher level of being. Man's conscious or unconscious use of his Creative Power accounts for the constructive or destructive results produced.

Individuals, recognizing the nature of their creative faculties and understanding the Creative Power which they are using, can, in coupling their vision of better living with this understanding, further conquer their limitations and, by thus raising their individual experiences, cause the whole social order to be lifted. To understand the laws of Creative Power and to direct and utilize them are man's greatest necessity and the only means for rational living.

Instead of blaming administration and legislation for want and misery, men must learn that the things which make life abundant are not the result of man's hands



alone, but even more of man's direction of the Power that creates all things. Men must seek to know this Power and to devise a method of employing It. When this has been accomplished our administrators and legislators will find a level on which they will act for the good of all. By an ever rising tide of conscious aspirations, levels will be reached which will bring peace to the world and higher ideals to all mankind. Thus all will be given the opportunity to have those experiences which best please them, and to enjoy the leisure earned by a common striving.

Civilizations have been built up through the more or less unconscious application of creative laws. Is it not, therefore, reasonable to assume that when the consciousness of each individual is awakened to his latent Creative Power, the conditions desired by society will inevitably be produced and an ever higher order of living be established?

Man's ability to use creative laws was discovered by Jesus two thousand years ago. To the boy born in Nazareth was given a name as common then as John and James are today. His average parents were comparable to those who have produced the Voltaires, the Disraelis, the Lincolns, the Edisons and the majority of the outstanding men of the world. These men, like Jesus, discovered that in the power of thought lies hidden the true source of cause and effect. Thought provided Jesus

and these men the means of lifting themselves above the common level and of revealing in experience to themselves, and to the world, the individual's possibility of creating a life more abundant. They not only thought, but considered their thinking. They not only perceived ideas, but grasped them, held them and used them consciously, thus enriching their own lives and bettering and enriching all others.

To perceive an idea, to grasp it, to hold and use it, continues to be the rule for successful accomplishment. Jesus, understanding and feeling the crying need of the world, seeing the suffering, the unhappiness and the lack of the necessary mental, physical and spiritual things, perceived the idea that He, an individual, and all other individuals, were manifestations of the Creator who created Him and all existing things. He understood His relationship to the Creator so clearly that He compared it to that of a Father and His Son. "I am in the Father, and the Father in me, and me in you." In all His words and acts He portrayed His understanding that all human beings were one with Creative Power. This Power was manifested to Him in spirit, mind and matter—all manifestations of the same thing. "All things were made by Him and without Him was not anything made that was made." (St. John 1.3)

Oneness—Creative Energy—*Your* God. This was the idea Jesus perceived, grasped and used. This idea

gradually unfolded itself and revealed to Him that which He in turn revealed to the world, that there are ways and means by which the individual can create all things for himself. He discovered a method by which he fulfilled His needs and desires and by which knowledge and wisdom were obtained and increased. Thus He proved that the possibilities and capabilities of all individuals are determined by the degree of their understanding. The want and limitations, the failure and unhappiness in our daily lives, are evidences of our ignorance of this fundamental fact.

To acquaint Himself with the Creator and to understand the laws of creation, to arouse and enlighten all men to the infinite value of these facts, became the absorbing desire and purpose of His life.

"I am come that they might have life and that they might have it more abundantly"—not to have great wealth, not to be a magnate or potentate, but to reveal successfully to all people their power to overcome all things that go to make life less abundant. He had discovered within Himself the laws of the Creative Principle which created Him and all things that were created or ever will be created. His success in life depended upon the success He had in revealing the relationship between human beings and their Creative Source of Power, and in explaining a method by which the creative laws inherent in this Source could be simply under-

stood and used by all. "For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich." (II Corinthians 8.9)

Jesus knew that through the conscious use of creative laws man could create at will—ask whatsoever he would and he would receive. But to use these creative gifts and to triumph he must understand the relationship of the two fundamental qualities of his being, the physical and the spiritual, which, working hand in hand, make the nature of man at once both human and divine. The spiritual nature reveals itself at once and forever in mind, and hence through mind in matter.

He likewise understood that these creative laws are not manifestations of forces over which we have no control, but that their very nature and purpose are such that we can understand them and control them, and, in controlling them, co-operate with Creative Principle and create for ourselves the events, circumstances and conditions we desire.

Often in life, with little or no knowledge of the causes, we find ourselves facing what appear to be unsurmountable situations, such as financial losses, some sudden change in our family relationship, or misfortunes of other kinds. Things go against us, we are facing a blank wall, we grope in the dark for ideas that will suggest some logical means which we can clearly compre-



hend and by which we can overcome these difficult problems. Hence to be conscious of the individual's relationship to the Creative Principle becomes the most important thing in life.

"And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live.

"Therefore thou shalt keep the commandments of the Lord thy God, to walk in his ways, and to fear him.

"For the Lord thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills;

"A land of wheat, and barley, and vines, and fig trees, and pomegranates; a land of oil olive, and honey;

"A land wherein thou shalt eat bread without scarceness, thou shalt not lack *any thing* in it; a land whose stones are iron, and out of whose hills thou mayest dig brass.

"When thou hast eaten and art full, then thou shalt bless the Lord thy God for the good land which He hath given thee.

"Beware that thou forget not the Lord thy God, in

not keeping his commandments, and his judgements, and his statutes, which I command thee this day;

“Lest when thou hast eaten and art full, and hast built goodly houses, and dwelt therein;

“And when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied;

“Then thine heart be lifted up, and thou forget the Lord thy God, which brought thee forth. . . .

“And thou say in thine heart, *My power* and the *might of mine* hand hath gotten me this wealth.

“*But thou shalt remember the Lord thy God: for it is He* that giveth thee power to get wealth, that he may establish his covenant. . . .” (Deuteronomy Ch. 8)

To maintain and increase their happiness and prosperity, individuals must continually acknowledge the Creative Source and thereby individually add to the sum total of creative effort. Instead of being just consumers of things already created and limiting themselves by attributing their power to the might of their own hands, they must recognize the power of Creative Intelligence. The changes necessary for the creation of a better world for all will be made as soon as you and I base all deductions for wise action on the ideal of the Creator instead of the created. “Beware that thou for-

get not the Lord thy God . . . for it is He that giveth thee power to get wealth."

Changing our method of thinking from an unconscious, haphazard operation which forgets or ignores the Creative Principle, to a method which puts us in conscious control of creative forces makes the beginning of a new life. Few realize, however, that the key to success lies in the ability to employ a method of thinking which will produce new ideas, increase individual power and be the means by which all personal problems can be solved. To employ the higher faculties of the mind and contact the Creative Source will give rise to ideas for solving social and political problems and for establishing new national and international institutions.

There are those who feel that their only opportunity for a more abundant life lies in being given a chance by others. These ascribe their failures to the success of others, and to the over-abundance of others. Hence, they believe the improvement of society as a whole will be brought about only by redistribution and the prevention of excessive individual accumulation.

Unfortunately, however, the redistribution of what is already produced would take us but a step toward the goal we all seek. Inequality of wealth is due not primarily to an unequal distribution of possessions, but rather to unequal degrees of success in utilizing crea-

tive laws. Although success obtained by many in an unconscious operation may be attributed to luck or chance, the fact is that a combination of mental elements has been produced which makes this success possible. With conscious thought control exercised in accordance with a method based on the conscious use of creative laws, a favorable combination of mental elements may be produced by "whomsoever will," which transfers success from the realm of chance or speculation, to the realm of logical reason. Few of us would change places with any other person if we were obliged to assume the responsibilities of all his mental, spiritual and material problems in the exchange. Therefore, instead of focusing our attention on the possessions of others or on things already seen, we must direct our minds to the invisible source of Creative Power and thus derive the power intelligently to create conditions and things which we desire for ourselves and the world.

Until men themselves become consciously creative, material things can contribute very little toward the solution of individual or world problems. We must cease to be dominated by effect—things already seen—and to depend on physical things alone. We must instead, with practical understanding, turn to the actual cause of things—the Creative Source within us. Then we can create life more abundant for ourselves, and for all others, each by adding through his success to the



things which already exist, and thereby increasing our wealth and the wealth of the world.

All outer material experiences are the products of inner mental experiences. The building up of satisfactory material conditions for ourselves and others can be accomplished only by first producing the corresponding states in the mind—mental situations to be reproduced in the material.

It must be admitted that the greatest thief of happiness and success is a mind of fear—fear of unemployment, poverty, public opinion, of being unappreciated, unloved, of ill treatment by individuals and the world, of disease, old age and death. With understanding, however, all such feelings of fear and misfortune can be made to serve us constructively, which is their potential purpose in the Creative Scheme.

While your mind is filled and dominated by thoughts and feelings of worry, fear and apprehension—reflections of the unhappy and disagreeable circumstances existing in your environment—it is impossible for you to generate successful ideas unless something causes you consciously or unconsciously to transform these negative mental states into positive states.

We may think that we have an overwhelming amount of seemingly logical evidence by which to justify our feelings of fear and anxiety and to be convinced that our negative reasoning is right. Nevertheless, it behooves

us to dominate these feelings. Whether the causes which produce a negative mind are justifiable, or not, such a mind continues to reproduce itself in negative experiences. We can, if we wish, enter our minds and intelligently rearrange our thoughts for the purpose of creating a positive state of mind in direct opposition to the negative state. To impose upon our mind a positive state, is unquestionably justifiable for those who not only base their reasoning on the logic of existing facts, but who also include in their reasoning the consciousness of the power of the invisible, and thus make contact with the source of all ideas. When we come up against a blank wall with no apparent way out, we can find at this idea source an open door to ideas upon which we can act successfully.

I know many men and women who have drawn, and continue to draw, ideas directly from this source—ideas which have opened the way and shown them the means by which to produce for themselves, and for others, continued and increasing abundance. They are among the successful men and women whose ideas have contributed to many of our religious, political, financial and social institutions, and have thereby increased the wealth and the beauty of this world.

Unfortunately most of us are not cognizant of the source of ideas and, therefore, unconsciously remain simply partakers and developers of the ideas of others.

Eventually, therefore, we find ourselves limited and deprived. We exhaust the ideas of others—ideas which not having originated with us are in reality for us effect and not cause. To succeed, we must learn to be creators, as well as consumers, of ideas.

It becomes necessary for us to turn our eyes in the right direction and cease being “wise in our own conceit” . . . “walking in the vanity of our own mind, having the understanding darkened, being alienated from the life of God through the ignorance that is in us because of the blindness of our heart”—(Ep. 4.18). We must understand that we are not separate entities with no relationship to the whole, but integral parts of the whole, manifesting Creative Power in self and self in Creative Power.

The secret of affluence and power is not to allow the mind to be divided against itself and in conflict with the world, but to recognize and feel self a necessary part in the universal scheme. As the study and analysis of the mind prove that “as a man thinketh in his heart so is he,” you can make a successful beginning by looking to your states of mind, whatever the circumstances may be. Form new habits of thinking by refusing, for at least a few moments each day, to be a victim of these circumstances. Dominate and control your mind. A controlled mind is a successful mind.

Conscious control of the mind produces new experi-

ences, which, in turn, constantly augment our ability to be, to have, and to do, and extend the range of creative vision. Thus, step by step, is increased our consciousness of creative self, and logically and consistently there is placed in our hands a solution of our problems.

“To the majority of mankind nothing is more agreeable than to escape the need of mental exertion; to most people nothing is more troublesome than the effort of thinking.”—James Bryce.

When we grasp, hold and use the practical truths revealed to us by the Mind of the Master, we find it easy to produce ideas which make it possible to accomplish the seemingly miraculous. By conscious effort we can increase our plane of creative activity a thousand fold, and can avail ourselves of suggested ways to accomplish those things which we can not, for the moment, attribute to the workings of any of the laws with which we are familiar. In this activity we are freed from the bondage of material-bound existence and brought into close relationship with spiritual realities. This spiritual relationship may be known through the effort we put forth in using the higher laws of the mind for the fulfillment of our desires. Thus we discover that to have life—to have it more abundantly—is to increase our knowledge of God and of our own power.



CHAPTER II

The Constructive Value of  
Worry and Fear



## CHAPTER II

### The Constructive Value of Worry and Fear

**I**N the beginning was God, an infinite Creative Power, the First Cause of all things known—mental, spiritual and physical. From the beginning all things were created by this Power and continue to be created by It. All the creations of this Power manifested in mind and matter, in whatever form, whether sky or earth, you or me, or all individual experiences, or the institutions of government, religion and society, or the smallest article contained within the whole or any part of the whole—all these are revelations of this one Power.

“In the beginning God created the heaven and the earth.

“And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

“And God said, ‘Let there be light: and there was light.’ (Genesis 1.1-3)

This Power, which is proving Itself infinite in all Its

endless creations, had in the beginning only Itself from which to make anything. The first gleam we have of self consciousness and creative self is when God is revealed to us as a Power understanding that formlessness, void, and darkness were existing facts, and in the way He reacted to these facts is our first glimpse of a conscious act of creation. When the God Mind perceived a world of formlessness, void and darkness, with which He was apparently dissatisfied, He acted in direct opposition to them, by not allowing their influence to set up a state of mind which corresponded to them. He formulated the *positive* states these *negative* states suggested and acted upon Himself in direct opposition to these negatives and said, "Let there be light" and there was light. He looked upon it and expressed His approval by saying, "It is good." Here we find the method employed in the conscious fulfillment of a wish.

Had the Creator allowed a dominant state of mind to be set up which corresponded to His consciousness of formlessness, void and darkness—form, substance and light would never have been created. But darkness produced in the Creative Mind a desire for its direct opposite, light. By the same method He overcame void and formlessness, and created in their place form and substance with the consciousness that He could act upon Himself positively and definitely in opposition to negative fact. In this same way He continues to create all



the abundance and glory of this material world by overcoming negatives with positives.

As God created light, form and substance by setting up a state of mind in direct opposition to the states that were suggested by formlessness, void and darkness, is it not logical that we can employ this method to overcome all that is formless, void and dark in our experiences? We see that that which, in the first instance, appeared to be a negative state became the cause and reason for the establishment of a positive state and, therefore, the negative became a positive and "was good." So the negative situations which are confronting you today, producing your worries, fears and failures, contain within them the elements needed for the fulfillment of your heart's desire. That which appears at first to be a lower law producing negative, undesirable circumstances and events, is overcome and included in a higher law, producing the very situations and things we wish. Thus it is that experience, consciously applied, creates all things.

"And God said, Let us make man in our image, after our likeness: and let them have *dominion* over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his *own* image, in the image of God created He him; male and female created He them. And God blessed them, God said unto them, Be fruitful, and multiply,

and replenish the earth, and *subdue* it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. . . . And God saw everything that He had made, and, behold, *it was* very good.” (Genesis 1.26-31)

From this we see that man combines within himself all the elements of the Creative Principle and materially and spiritually sums up the entire universe. God extends Himself and continues to reveal Himself through the mind and the efforts of man. God has so equipped man that he may be susceptible to higher emotions—feeling and perceiving beyond what is or has been, through senses which are not attributed to any special organ—in order that foreordained events and circumstances may be actually created through the fulfillment of man’s desires. It is through man that this world is disordered and depressed. Man, seeing and feeling disorder, also becomes depressed, not understanding God’s simple method of overcoming all that is negative by setting up an opposing positive. Hence, in his ignorance, man fails to overcome the disorder he has produced. Only through man, then, can the world be reordered, and he must understand that only through the knowledge of his relationship to Creative Principle can order be re-established and maintained.

“I of myself am nothing, but with God am all things.” As man and all creation are one with Him and

dependent upon Him, it follows that we, as men who have been given dominion, have need of an ever clearer understanding of this relationship, wherein lies our independence. We, therefore, have great responsibility, for the more the universe comes under our dominion, the more our observation and understanding of creative laws should increase our creative ability.

“The universe can best be pictured as consisting of pure thought, the thought of what for want of a better word we must describe as a mathematical thinker.”—Sir James Jeans.

What are the wonderful modern inventions and the discoveries in all departments of science but the secrets of God revealed to the mind of man in response to his desires and effort to dominate? The more the universe yields to us the wonders she contains the more our wisdom and understanding should increase with these evidences of our relationship to First Cause. Naturally, it follows that our greatest desire should be to increase our understanding of Its laws in order that we may more successfully co-operate with them. Sad as it may be, the contrary seems to be the case. Intoxicated with success, we are unmindful that the universe is the joint property of the Creator and ourselves, and we forget, or ignore, the true Giver of life, of life more abundant. For our help we look to, and depend upon, the minds of men—unconscious of First Cause—and to the power of things

already seen. God commanded you and me and all men to use His mind in us the day He gave us dominion over the earth and instructed us to subdue it. Therefore we must first discover the laws of God and then consciously adjust our minds to the operation of these laws which, in turn, will permit us to adjust our lives to these laws.

### THE SOURCE OF IDEAS

The entire material world is the sum and substance of what at first was just an assumption, an object unfolded in the imagination of God—the Creative Energy. When God said “Let there be light” He assumed that light would appear and darkness be overcome. His decree was not determined by precedent, since light had never appeared before. In the establishment of light He revealed His knowledge and conscious use of creative processes.

These creative processes can be distinguished as the activities of three different mental states. Intelligent participation in these activities requires that we clearly recognize these mental states. This may be done by thinking of one as the Creative Principle, or God Mind in us, unlimited in power and possibilities; another as the Habitual Mind, a product of, and yet a part of God Mind, but limited in power and possibilities; and the third as the Christ Mind which serves as the link between the other two, and connects the Habitual Mind



with the God Mind, making the three *one* mind. This united mind was the consciousness of Jesus.

The Christ Mind is at all time conscious of the unlimited power and ability of the God Mind to produce super-ideas. At the same time it is conscious of the limitations of the Habitual Mind, and conscious also of self, of its own power and of its ability to understand these other two mind phases.

Our consciousness of these three mind phases becomes for us the unlimited source of all ideas. Once we possess this knowledge, that which is essential is how we use the creative processes of our mind to fulfill a desire. It will be found that intelligent control of the feelings and ideas which arise in desire will cause us to transcend habitual reasoning and seek the laws of our higher intelligence.

In other words, a desire produces an image which appears as a kind of mental blueprint, not yet drawn on paper or impressed in material form on the material world. Ordinarily the Habitual Mind, without any conscious effort, produces ideas by which to reproduce this image or plan *just naturally* in the material, but when our desires are of the type which the Habitual Mind cannot fulfill *just naturally* we find ourselves feeling the need of outside help to come from some one else, from some source at present unknown to us or from God. We become reflective, watchful and waiting. We find

ourselves thinking, searching our minds for some method by which our unfulfilled image or plan may be satisfactorily fulfilled. When we reach this point in our reasoning, the approach to, and realization of, the Christ Mind in us becomes of vital importance. If we are conscious of this Mind in us, we imagine it as the link between the Habitual Mind and the Creative Power, and then we immediately transcend the reasoning of the Habitual Mind by intelligently uniting ourselves with our God.

The Christ Mind, being conscious of the power and possibilities of both phases and able to differentiate between the two, directs our thoughts toward Creative Power and becomes the channel through which the Habitual Mind consciously operates. Hence it finds super-ideas on which it acts to materialize the plan or answer the prayer. "Ask and it shall be given you: seek, and ye shall find: knock, and it shall be opened unto you. For everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." (Matthew 7. 7-8)

"Be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law

of liberty, and continueth *therein*, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." (James 1. 22-25)

"Imagination is more important than knowledge."—Albert Einstein. To assume and imagine that a desire can and will be fulfilled is the first conscious step taken by every creative mind. It follows, therefore, that when we have a desire and discover that our Habitual Mind is not generating the ideas which will reproduce this desire we should, in our imagination, understandingly entrust our objective to the Higher Intelligence which we assume that we possess—pray intelligently and partake of the power and possibilities which only this source can supply. The ideas produced by this assumption reveal to us a truth which is eventually established as undeniable proof of the reality of the Higher Intelligence and our ability to co-operate with it.

If our Habitual Mind finds itself in the throes of doubt, fear and apprehension which tend to discourage and even destroy the objective, it can, by co-operating with the Christ Mind, refuse to allow these negative ideas to establish themselves. This is done by maintaining a positive image in their stead, in the certainty that this image is being acted upon by the Creative Power. The Christ Mind understands that matter outside the mind is the manifestation of ideas within the mind, and that allowing feelings of fear, doubt and lack of confi-

dence to dominate establishes images of destruction and failure in the mind. These, in our ignorance of the very nature of Creative Power, we allow to be reproduced in our daily experiences in corresponding events and situations of unhappiness and failure.

Rarely is the object entrusted to the Higher Intelligence carried out in all its detail exactly according to our original design. On the contrary, the image or ideas seen in the mind in the beginning, which we felt when materialized would be the fulfillment of our desire, often undergo great and complete alteration in the process of unfoldment. The outlines are not followed regularly from the beginning to completion; they vary according to the ideas which arise in the mind and which, in turn, often inspire us to ask for much greater things, thereby causing us to elaborate on our original desire or plan.

One example clearly defines my meaning. In the course of a conversation with one of the world's greatest inventors, who at that time was working on what has since become one of the outstanding inventions of the day, he remarked: "After months of hard work and spending many thousands of dollars my idea has failed." At this I expressed my sympathy, only to be met with a smile and a happy reply: "The reason it has failed is that my original idea was not big enough and it has cost me several months' hard work to obtain the idea that



came to me only today, but which I can now carry out in a few weeks' time. The result will be much finer and more perfect than the one of which I first dreamed and of far greater value to the world." Here we find the idea or plan did not materialize to the letter of the original design, but it eventually fulfilled the true desire—a product par excellence.

Throughout the world today real artists, men of science, writers of distinction, no matter how little they may be given to self analysis, are aware of the possibility and value of obtaining super-ideas outside their immediate range of consciousness. Hence they keep watch, expecting specific action from some Creative Source. These ideas may come during a walk, in bed, on the way to business, at the most unexpected times.

Oftentimes inherited tendencies and experiences have caused these men, like ourselves, to form the habit of reaching out with expectation to something beyond our immediate range of consciousness, a source unknown and unnamed. In "asking, seeking and knocking" we transcend Habitual Mind. Jesus, recognizing the mind which in its activity ascends to an ever higher consciousness—to all that we call God—named it the *Christ* in him, understanding this mind to be the keystone to all creative endeavor. He made it the purpose of his life to make all men conscious of this same mind in them.

When the Habitual Mind collaborates most effec-

tively with the Christ Mind, we see the results immediately and instantaneously—obtained seemingly miraculously. In other instances, an idea or plan, drawn up in the beginning by desire is acted upon, step by step, by the Creative Power. It appears by degrees and not in regular order and sequence until it reaches completion.

Because we use these laws unconsciously, our object too often seems so strange to us, when materialized, that we admire it and look upon it as if it were not our own. We think that it has been the result of an accident, and fail to recognize the part we have played in the working of these higher laws. Usually, but not always, those of moderate ability fail entirely to perceive the workings of Creative Mind and quite sincerely think that all that has been produced is the result of their own Habitual Mind or ordinary endeavor. There are others who perceive the Higher Intelligence quite naturally, as for instance the great inventors, discoverers and scientists. They include it in their reasoning without questioning its origin and do not understand that it is not habitual for all to depend upon the Creative Source. As a well known scientist said, "It never occurred to me that anyone could be so dumb as not to recognize a Higher Intelligence." Hence we find that there are those who live unusual lives, produce unusual things, who understand the creative scheme so well that they are quite aware of

its particular activities. There are others, who, although they make progress by unconsciously including the Higher Intelligence in their working plans, are led astray into byways—byways suggested to them by worry, fear and lack of confidence—and who will always be led astray unless they acquire a practical understanding of the constructive value of their negatives and of the Christ Mind in them. Only those who are ignorant of the meaning of this mind refuse to employ it. No one is denied, for all can learn to use it for the fulfillment of their desires and the establishment of their success. There is no truer statement than “The highest and most complete knowledge is that which knows best its limitations.”

No matter what name an individual gives to the Creative Power, this Power manifests Itself to an individual in exact correspondence to the state of mind with which he unites himself with the Creative Power. When we consciously use the Christ Mind we depend for power and ideas “upon him that is able to do exceeding abundantly all that we ask or think according to the power that worketh *in us*.” (Ephesians 3. 20) In this way all the possibilities and the power which *we attribute* to God and to Christ are utilized. Thus through the channels of our mind we can continually accomplish the things we otherwise could never achieve. “Therefore, if any man *be* in Christ, *he is* a new creature; old

things are passed away; behold, all things are become new." (II Corinthians 5. 17)

"It shall be done unto you." Few of us have realized that all the power and all the possibilities which we attribute to God and to Christ, can be consciously employed by us through the channels of our minds for the purpose of creating for us "whatsoever we ask." "Let this Christ Mind be in you, which was also in Christ Jesus, Who, being in the form of God, thought it not robbery to be equal with God." (Philippians 2. 5-6)

Often people tell me of times in their lives when they wanted something very greatly but saw no possible way of obtaining it—when practically everything was against them. With inner conviction and confidence they just made up their minds that things had to happen as they wished—and they did. Had they analyzed their minds under these adverse circumstances they would have discovered that, at least for the time being, their Habitual Mind could not or was not giving them logical ideas upon which to act intelligently to attain their desires. In spite of this lack of ideas, however, they made up their minds. In other words, making up their minds consisted of grasping the idea of success so firmly that no negative ideas were allowed to drive out the positive idea. They continued to maintain a positive state in opposition to all negative ideas which were suggested against it.



Their feeling that something would happen shows that they were relying on some idea or occurrence outside of the range of ordinary or habitual thinking. Very often they called this state of mind great will—they used will power. I am sure that they were right, for this is one of the many uses of the will. This making up the mind was a feeling of determination to win against all odds. Again, all this was an unconscious use of what the Jesus of Nazareth called the “Christ Mind in you.” They were depending upon something greater than their Habitual Mind; they were opposing the negative suggestions which arose from fear and doubt. Undoubtedly this state of mind will produce results, but not nearly as easily, nor as successfully and satisfactorily as when we *consciously* use “this Christ Mind in us.”



**CHAPTER III**  
**Dynamics of Asking**



## CHAPTER III

### Dynamics of Asking

**Y**E shall ask what ye will and it shall be done unto you. . . . If thou canst believe, all things are possible to him that believeth."

From the very beginning of time, asking and believing have put into operation creative laws which have produced the whole universe. To verify this statement consider whether there is anything in the world that is not a direct or indirect result of that which has been asked for, believed and received.

"If this is true," you comment, "how do I get so many things for which I do not ask and which I do not want?" For the simple reason that you have, in effect, actually but unknowingly asked for the unwanted things by allowing negative images to form in your mind just because you have not understood how to control your thought and how to utilize the power of your Higher Intelligence.

Our desires formulate mental images from which we expect pleasure and success, as contrasted with the thoughts and feelings which arise from want, worry or



fear. When the object of desire cannot be attained through ideas arising in our Habitual Mind, we find ourselves reaching out to someone or something beyond the range of habitual reasoning. In asking of our God we project our desired image to the extreme limits of our imagination and unite with the source which at all times contains within it unlimited power and unlimited supply.

“Acquaint now thyself with him, and be at peace: thereby good shall come to thee.

“Receive, I pray thee, the law from his mouth, and lay up his words in thine heart.

“If thou return to the Almighty, thou shalt be built up, thou shalt put away iniquity far from thy tabernacles.

“Then shalt thou lay up gold as dust and the *gold* of Ophir as the stones of the brooks.

“Yea, the Almighty shall be thy defence, and thou shalt have plenty of silver.

“For then shalt thou have thy delight in the Almighty, and shalt lift up thy face unto God.

“Thou shalt make thy prayer unto him, and he shall hear thee, and thou shalt pay thy vows.

“Thou shalt also decree a thing, and it shall be established unto thee: and the light shall shine upon thy ways.

“When *men* are cast down then thou shalt say, *There*

*is* lifting up; and he shall save the humble person.  
(Job 22. 21-29)

Man's ability to "decree a thing" is God's provision whereby human events and material circumstances may be created. Those who acquaint themselves with Him can specify with authority what they desire, knowing that they are exercising powers conferred for this particular purpose. When God said "let there be light" and light appeared, it proved to be the one thing needed to overcome darkness and to Him it was satisfactory and He declared it "good."

Whether we are conscious of it or not, faith and fear are the two activities of the mind responsible for the things which are at this moment making or breaking our lives. How to direct Creative Power wisely is the knowledge we are all seeking. Lack of this knowledge and the unconscious use of this Power are the two negative factors at the root of all our failures and unhappiness and the cause of much ill health.

To employ intelligently the laws put into operation by the mental acts of asking and believing can mean life more abundant here and now. "Ask whatsoever ye will—believing—and it shall be done unto you" is not only a promise but a formula which naturally produces unlimited possibilities.

With the pressure of world conditions and with life

moving so rapidly, it is difficult for many of us to find the time to do much conscious thinking. Nevertheless, thinking for the purpose of thinking the thoughts which will produce successful results for us requires time and conscious effort. If we look back over the history of the last sixty years and recall a few of the outstanding achievements which directed and controlled thinking have produced in the fields of chemistry, physics and biology, and in the practical application of these sciences, we find them to be evidences of things not seen, results of desires conceived in the minds of men in their search for the hidden truth in the eternal mysteries. Each new discovery is added proof of what a directed mind can do and increases our knowledge of the way in which the laws of Creative Power operate in nature.

Through conscious thinking these laws are discovered and can be applied at will. They are found to be rigid, fixed and mathematical and can therefore always be counted upon. Intelligent asking and intelligent believing are the first steps to be taken in using them for conscious creation. If we understand and respect these laws we can employ these mental activities for our own benefit and for the benefit of others as well. The results of modern science are God's rewards to man for making this intelligent mental effort.

All the laws of nature, mental, spiritual and material, will serve us exactly to the extent that we observe and

respect them. For instance, if the electrician observes the laws of electricity, satisfaction and success will be the result. If, however, he fails to conform with these laws, he will not achieve his desired purpose. In the case of such a failure, this force which illuminates our houses, runs our automobiles and produces many of our physical comforts may burn our houses or destroy our lives. Likewise heedless and ignorant use of the activities of the mind will deprive us of those things we desire.

Just as we are told by the scientists that only a beginning has been made in developing the possibilities in the realm of electricity, so in countless other fields intelligent "asking," "seeking" and "knocking" will continue to reveal many laws at present unknown and so make possible other discoveries which will make life ever more wonderful.

What most of us do not realize is that all creative thinkers *habitually* use their minds in just a little different way than we habitually use ours, giving to their thoughts and ideas a kind of consideration different from that which we are in the habit of giving ours. It is this different type of consideration to thoughts and ideas that I am endeavoring to explain.

When you find yourself in the difficult position in which you feel something must be done but your mind, under the pressure of existing circumstances, is failing to

suggest logical ways for solving your seemingly unsolvable problems, the scheme of Creation has, at that moment, forced you by sheer necessity to "ask," "seek" and "knock." Experience has definitely proved to me that this can be the turning point, the beginning of success, for those who will employ this different type of thinking, which does not allow the mind to be filled and dominated by ideas based on precedent alone, but demands that we go forward with thoughts controlled and, with wisdom and understanding, intelligently "ask," "seek" and "knock."

To acquire this type of mind it is necessary to follow a line of logical reasoning based on certain fundamental facts, such as: "The material universe is proved to consist of little more than constructs of our own mind." "The Creator and the created are one." "God is a name given to the sum total of the forces acting in the cosmos." "In the beginning was the Word."

When we appreciate the personal, as well as the universal, value of these facts, we can intelligently create the things and events we desire; we can dominate circumstances instead of being victims of them. By collaborating intelligently with the activity of the Creative Source, we accomplish consciously the things which otherwise would never be attained. We make of ourselves independent creators when the success we achieve is obtained not by being dependent only upon the results of other



men's efforts but also by uniting with the Creative Source and participating in its divine scheme.

The scientist manifests this wisdom in his seeking, asking and believing when, with *faith*, the goal he desires is eventually reached. The creative mind is not dominated by precedent and existing facts but, consciously or unconsciously, transcends this level and enters into realms where others fear to tread. To be consciously creative is the knowledge all men must seek.

Nowhere do we find the meaning and purpose of mind in man so clearly portrayed as in the words and acts of Jesus of Nazareth who discovered and understood that human beings had been given mind, the rarest of all gifts, for the purpose of creating. For you and me also to have this understanding creates a link between our spiritual and material being, unites us intelligently with the First Cause, the Creative Source of all things, automatically endows us with the unlimited resources—for life more abundant—and makes its laws and all their results our very own.

The laws of asking, believing and receiving manifest themselves in our mental and material world according to our intelligent or unintelligent use of them. According to your faith "it shall be done unto you." Today we are seeking the means for creating a better ordered society; the old rule still holds good: "Faith is the substance of things hoped for, the evidence of things

not seen." Well ordered society can be the product only of well ordered individuals. A well ordered individual is one who understands the practical method of combining spiritual and material laws and who intelligently directs his thoughts and efforts in accordance with these laws. Intelligent asking and believing lead him into channels, successful for himself and for others, which only this knowledge can reveal. The degree of success automatically reveals the degree of faith and confidence he has in himself. When the results obtained reveal his *oneness* with God his faith in God increases. As faith in God increases, faith in self increases in an ever constant ratio.

With no knowledge of the true meaning of *self*, civilizations, like individuals, unconsciously allow themselves to be destroyed. Misconstruing the true significance of *self*, of Creative Power, and of material things, leads to the misuse of creative laws—"ask and believe amiss."

The civilizations which once flourished but which failed to survive were built up and controlled by men whose vision was limited because they had little knowledge of creative laws. The peoples over whom such leaders ruled could not reach a level of understanding higher than that of the leaders themselves and consequently they became gradually weaker until they were at last overpowered.

Today the minds of the masses have been made more valuable, than in former ages, both to themselves and to those in authority by training and education. But increasing ideals and ambitions are thwarted because the minds remain focused on the created and not on the Creator. Perspective is lost and men continue to be dominated by circumstances instead of controlling them. Although the type of slavery known in the past has been almost completely wiped out, *man today enslaves himself* by allowing the influence of material things, *effects*, to determine his states of mind and control his being. The real meaning and purpose of life are lost and destruction inevitably follows. Man will continue to be controlled until he becomes conscious of freeing himself from *himself* and feels the great thrill of the faith and self confidence which are logically and reasonably his when he understands his relationship to First Cause. The mental urge still remains for greater personal freedom and greater accomplishment. Self, consciously controlled and consciously allowing itself to be controlled for the purpose of greater accomplishment, gains this freedom. You cannot be useful to yourself and to the world until this greater freedom is obtained.

As the universal hunger today is for greater abundance, it is comforting to know that we can find ways and means of satisfying this hunger, that these methods may be employed by "whomsoever will," and that through

conscious creative effort life more abundant is assured. It is through the results obtained by individual effort that the individual becomes conscious of the infinite value of the Creative Principle. The results derived from conscious contact and experience with this Principle inevitably produce and constantly increase the desire to worship, love and obey—not from fear of death and the hereafter, but from feelings arising from actual knowledge of Creative Principle as manifested in the things which make our lives more abundant. Thus we can realize that all material things attained by us bear witness to the extent of our knowledge of our relationship to the Creative Principle.

The material world is a revelation of Creative Power manifested through the mind, both emanating from the same source of power, both growing out of the same root. Visible things are representations of things invisible; the material manifestation is made after the images of things seen in the mind. Man, made in the image of God, lives in a material world in which he has been given dominion, a world so constituted that, if he will use it intelligently, it will continually lift him to spiritual heights yet unknown—will increase his consciousness and practical knowledge of his oneness with Creative Source—God. When he acquires this knowledge he recognizes all these material evidences as the means by which he is to be instructed in the meaning of

his spiritual power. Therefore, material possessions, if obtained by the conscious use of creative laws, have a deeper significance than their mere intrinsic value, for they represent to us and to the world the extent of our spiritual knowledge and our ability to collaborate with the Creator of all things.

“For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead.” (Romans 1. 20) “For there is nothing hid which shall not be manifested; neither was anything kept secret but that it should come abroad.” (Mark 4. 22)

The entire material and mental world offers proof of the Creative Principle's desire and ability to manifest Itself. Your past success, your present and future success, your failures and misfortunes, the satisfaction or dissatisfaction which these have brought you, are all the result of the conscious or unconscious operation of your mind. And it is because your mind has worked in certain ways—and not in others—that you now find yourself in the place where you are at this very moment, surrounded by the people and the things which now constitute your environment. Once you have recognized this fact you will realize that it is both a privilege and a necessity for you to employ the method and technique



designed by Creative Principle—God—and understood and explained by Jesus.

Just as the mind of man has entered into and continues to open new fields in the realms of art and science—establishing a technique which man continues to improve—so man, with his own mind, can enter into the realm of mind itself and employ a method and technique to dominate and control his thoughts. Thereby he consciously determines and improves his experiences instead of allowing himself to become the victim of haphazard conditions and events.

We are aware of different types of thoughts and ideas. Some appear to be thoughts or ideas that come into the mind under the influence of, and corresponding to, material things or things happening in the material world. Others come into the mind from some thing or some place that is detached from the material world but perceived by mind—a source which, of itself, creates ideas, feelings and images not evident in the material world.

By introspection we observe that these thoughts and ideas combine to create for us mental states of joy and sadness, worry, fear, courage, love and hate. Each of these is either destroyed or given more definite and distinct immaterial form, and causes us to make certain decisions, to form certain opinions which eventually impress themselves on the material world and

produce corresponding events and conditions in our lives.

When we ask or pray it is proof that we realize the lack of something which cannot be supplied by the ideas that are being produced in our minds of the moment. Our Habitual Mind is insufficient in its unaided power to give us the required ideas. Hence asking is necessary. Whatever we ask occupies at first a definite space in the mental realm, and immediately begins to associate itself with other objects in the mind and also with objects and events in the material realm. In other words, it begins to relate itself to things seen and unseen and to make a place for itself in our lives. The intellect operates with conscious mental objects or images. To ask, decree, affirm and pray, as well as to deny and refuse, are all activities of desire which formulate these mental objects and images. Asking, decreeing and praying intelligently formulate positive images in opposition to the negative images. "Be ye not overcome with evil, but overcome evil with good."

In asking we act upon ourselves under the influence of the consciousness of a void to be filled or a negative to be overcome. Thus it is that our void and negativeness are the means of causing us to direct Creative Energy into positive constructive channels, thereby overcoming all that is negative in our lives.

All the material forms in the material world were

first immaterial form, created in the mind and carried forward by Creative Energy, energy manifested in creative laws. As this Creative Principle manifests itself in both the material and the spiritual we can, by just a little study and analysis, find a method consciously to use the laws operating in both of these realms for the fulfillment of our greatest desires.

The use of laws underlying the Creative Principle has been only dimly understood. The greatest possibilities, more wonderful than man has yet dared to envisage, are still to be enjoyed by the conscious use of this power. The creative laws can be consciously and definitely set into operation, for the benefit of the individual and of all mankind, by applying intelligently the method of thinking described, analyzed, systematized and, above all, simplified by the Mind of the Master.

“Even greater things than these shall ye do. . . .” The mind which recognizes not only the existence of laws that create the experience of the moment, but also the still infinite possibilities hidden in the Creative Mind, is the Christ Mind in you.

“Therefore, if any man be in Christ (understands and uses the method instituted by Jesus) he is a new creature; old things are passed away; Behold, all things are become new.” (II Corinthians 5. 17) “Let every soul be subject unto higher powers. For there is no power but of God.” (Romans 13. 1) *Recognize it.* With this

knowledge and understanding He declared, "Let this Christ Mind be in you." *Allow it.* "Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God." (Philippians 2. 5-6) This wisdom unites the Habitual Mind with the Higher Mind, making us conscious creators of all the things we desire and wish.

"According to your faith it shall be done unto you." We as human beings are always willing to follow all known logical means for obtaining the things we desire—to work, to sacrifice other things we want and things we already have if, in the end, we can feel that we may acquire something more desirable than we had before. The things we seek to acquire may be nothing more than food, clothing and shelter, or they may be education, greater wisdom and understanding, travel, friendship and love. The hope and faith that make men work to achieve these things is the creative impulse or urge, an ever impelling force seeking to manifest itself to the consciousness of man.

Intelligent asking and intelligent believing unite the Habitual Mind, the Christ Mind and the God Mind in you, thereby creating "whatsoever ye will."

"An idea in the mind produces things outside the mind, and things outside the mind produce ideas in the mind."—Sir James Jeans. "Ask whatsoever ye will." Perhaps the thing asked for does not yet exist, or it may

already be a thing of the material world but not attracted to the realm of your personal possession. In either case the thing asked for must first be created in the mind in order that it may be produced outside the mind, for all things, whatsoever you ask, must have their beginning in the realm of First Cause before they become an effect, that is a material reality.

When our desire has been submitted to God in prayer *we must not sit idly by waiting* for it to be materialized. On the contrary, although many have held that this is the will of God, the fact is that *it is God's will for us* then, more than ever, *to take a conscious and active part in the fulfillment of our desire* by concentrating in imagination on the desired image and intelligently controlling our thoughts.

There is an interval between the prayer and the answer in which we must work. The conscious use of creative laws in the act of asking, in the act of believing, in the act of faith, are the three activities necessary for a complete materialization of whatsoever ye ask. The image must be maintained confidently in the Higher Intelligence; without this active co-operation, it could make no successful progress. In the past if one said a prayer and asked God for something which he did not get, the alibi too often has been, "God thought it best for me not to have it."

After many years, however, of intensive study and



application of the laws, as I have found them revealed in the Christ Mind of Jesus and the same Christ Mind in many others, the above self-defending statement appears to me to have no actual justification in theory or in fact. Jesus says, "Ask whatsoever ye will—believe—and—according to your Faith—it shall be done unto you." "If thou canst believe, all things are possible to him that believeth." "If ye shall ask anything in my name, I will do it." "Whatsoever ye ask in my name that I will do, that the Father may be glorified in the Son." "If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you." "Ye have not, because ye ask not."

Let us look at the old, worn, threadbare excuse for not receiving whatever we ask—"God thought it best not to give it to me." This weak explanation completely destroys the meaning and purpose of the Great Teacher, who stated that lack of belief and faith was the only thing which could prevent us from receiving. Prayer must not be an act of chance. We must recognize that only ignorance of the correct use of the God-given laws of the mind causes us to be sick, unhappy, to fail and to have life ever less abundant. Thus we discover that in order to attain our liberty we must have a practical understanding, and a logical method, of asking—of believing—of faith. "But whoso looketh into the perfect law of liberty and *continueth* therein, he being not a forgetful

hearer, but a doer of the word, this man shall be blessed in his deed." (James 1. 25)

Those who do not understand this perfect law of liberty fail to see that every experience which arises from the moment of asking until the desire is fulfilled is, in accordance with the will of God, a necessary link in the chain of cause and effect leading to a successful fulfillment. This causes them to become confused in employing faith. In watching for the fulfillment of their desire they make false conclusions when considering the meaning of the happenings of the day. They base their deductions as to the probability of obtaining a satisfactory answer on past experiences, or on preconceived ideas of the means by which the desire is to be materialized. Thus some events are erroneously interpreted to be the answer to the prayer, or, because they do not seem to promise a satisfactory fulfillment, their true purpose and meaning as just a link are lost. The Habitual Mind becomes a forgetful hearer of the word, mistakes its will for the will of God and is led either to make a compromise or even to surrender the real desire completely.

All events should instead be looked upon by us as by an observer watching the Higher Intelligence reveal itself, step by step, according to *its* will and way—not according to our will and way—until we find ourselves possessing and enjoying the object asked for. The Habitual Mind can either delay the fulfillment of the

wish or completely destroy the possibilities of obtaining the object by ignorantly pinning its faith to the action of some person or situation instead of completely depending on First Cause.

We see then, that asking delineates and defines the object of desire, puts it in order and arranges for it to be specifically acted upon by the laws of Higher Intelligence. To ask and believe in the *name* of Christ enables one immediately to bring into play the force of Creative Mind to aid Habitual Mind in translating into material form the image of desire set up in the Habitual Mind.

Thus again we find that the individual use of the creative laws, which create for the individual whatsoever he asks believing, is revealed to those who understand and act upon a simple method taught by the Jesus of Nazareth, who revealed the Christ Mind in all human beings. The thing asked for ceases to be the paramount longing of the human heart; but to know and employ that something which produces all things becomes the wealth of human experience.

“Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.”



**CHAPTER IV**  
**Be Ye Doers**





## CHAPTER IV

### Be Ye Doers

IN seeking an understanding of conscious creation we started with a hypothetical assumption, the logical soundness of which may be demonstrated by application. This hypothesis recognizes the division of the mind of man into three component parts, or phases. Each of these phases has distinct qualities peculiar to itself, each complements the activities of the others, and each is an extension of, and one with, Creative Principle.

The first and foremost phase is Creative Principle—God. It is the embodiment of all the known laws of creation, and not only expresses itself in the other two phases but also constitutes the highest phase of intelligence, our Super Mind, symbolized as the *Father*.

The second phase, the "Christ Mind," manifests its distinct and peculiar quality in that it is at once conscious both of our God phase and also of the human phase. It is the conscious link between the two, and is symbolized as the *Son*.

The third phase, our human mind or the Habitual Mind, is distinct and peculiar in that it can, with understanding, use all three phases for the purpose of fulfill-

ing its desires, or it can, by its ignorance, deprive itself of the privileges of the higher phases. Nearly all of us are motivated exclusively by the restricted ideas which arise from the limited understanding of Habitual Mind. This Habitual Mind is the individual's accumulated consciousness—the aggregate of experiences arising from the reactions of inherited tendencies to environment and education. By relying solely upon habitual thinking we deprive ourselves of experiences we might otherwise have. In fact, most of us are running our lives today on one cylinder. "I can of mine own self do nothing."

The extent of success in fulfilling an idea in the mind depends upon the degree of knowledge and understanding shown in bringing these three phases into complete co-operation one with the other. "Wisdom is the knowledge of things human and divine and of the causes by which these things are controlled." (*De Afficiis*.) "How much better it is to get wisdom than gold; and to get understanding rather to be chosen than silver." (*Proverbs* 16. 16) To obtain wisdom and increase your understanding you must discover for yourself the inestimable value of controlled thinking. In the beginning it is necessary to assume that these are the three phases of your mind and, by the aid of the imagination, to think and act as if it were true. You will soon discover from the results you will inevitably obtain that that which you at first merely assumed to be true is

actually a vital and very important fact. Experience derived from conscious effort and practice increases wisdom and understanding.

Each new discovery of science shows us that as this great universe of ours unfolds, it repeatedly proclaims the fact that everything which takes place in this unfoldment is a manifestation of the same Creative Power. Man continues to be its rarest expression, because he not only thinks but he also knows that he thinks and hence can apply his thinking ability to definite purposes.

The entire material world, including man, is Creative Energy manifesting Itself to Itself, and to man, in the things he thinks, in what he feels, and in what he creates.

The human race is governed by its imagination." ("C'est l'imagination qui gouverne le genre humain.") —Napoleon Bonaparte. You can prove the truth and highly important significance of this statement if you try, and this will make you a conscious controller of your circumstances and events.

By means of our thoughts and feelings we can unite ourselves with, and direct, Creative Energy. Therefore we should understand the vital necessity of forming the habit of thinking upon our thoughts and controlling them. Nothing in the world is more important than considered thinking. It is the practical means of consciously producing whatsoever we desire.

God is your source of power, but He cannot mean

more, or be of greater value, to you than the mental vision you hold of Him in your imagination. He can be used for practical purposes only to the extent of the power and possibilities you attribute to Him. Consequently, your ability to relate yourself to Him is clearly revealed, in the most infinitesimal detail, in the things and circumstances which are manifesting themselves in your individual experiences. The degree to which your earnest hopes and desires are being realized is definite and undeniable proof of what God *actually* means to you and to what extent you are making *practical* use of this, your Creative Source.

This Creative Source can immediately become for you a practical, usable reality and be a known source which will give you thoughts and ideas upon which you may reasonably act and the result of which will produce the desired material things, circumstances and events in your life. The practical, as well as the spiritual, value of this Source, God, depends upon the place we give it in our imagination. It manifests Itself in our daily experience in exact correspondence to the state of mind which relates itself to It. "I Am That I Am" shows the necessity of giving God this practical place in our imagination.

Unquestionably "asking and believing" is the simple method whereby we use the Creative Principle to produce for ourselves whatsoever we desire; but to com-



prehend all that is embodied in this method requires greater wisdom and understanding than we have allowed ourselves to attain. At first it may seem difficult to employ the method successfully, but as we become conscious of the nature of the Creative Principle we find that in "asking" and "believing," in accordance with the Creative scheme, all the creative laws work together for the fulfillment of our desires. It is possible for everyone to employ them.—"Be ye doers of the word."

As the laws of electricity have become known, how easy it has been for us to utilize them! By the simple pressing of a button or by turning a switch we make use of these laws for definite, specific purposes, producing for ourselves the results we desire. Just as this simple act throws into operation the results of the concentrated thought and work of thousands of men over a period of many years, so "asking and believing" is the method which, when understood, throws into operation the Creative Power revealed by the Master's Mind and which lends itself to be used by all men for creating "whatever they will."

The purpose of this book is to present the method which my years of experience in helping individuals to solve their personal problems have proved successful. I am explaining a technique which will make you more conscious of a practical application of creative laws and enable you to use Creative Energy to overcome the

negative, adverse conditions surrounding you, to prevent those you fear and to supply you with means of creating those you desire.

The true value of this method can be known only by those who apply the technique. Individual experience is the "will of God." The knowledge you are seeking is derived from the conscious individual effort you put forth in using the Creative Principle as revealed to the mind. The laws of which I am writing, manifested in mind and mind functions, decree that the truth cannot be known in any other way. "Be ye doers of the word, and not hearers only, deceiving your own selves." (James 1. 22)

The individual must understand the true meaning of *oneness* as revealed in the relationship of the human and super-human mind.

How can this be done?

Take your individual problem, the problem which affects your own personal happiness and success. A thousand and one causes fill your mind. In contemplation and reflection you go over and over the causes to find a reasonable suggestion as to how to act to solve the problem. Just as there are many causes for you to consider, so many suggestions as to possible means of solving the problem rush through your mind, but for various reasons they all fail. Analyze these ideas and see if you do not agree that they all originated in a

mental field produced almost entirely by the influence of negative or depressing existing facts and the fears and apprehensions which accompany them. Ideas must correspond to the mental states which produce them. If the mental state is fifty per cent, twenty per cent, or a hundred per cent negative, the ideas which arise from it carry with them the same average of constructive or destructive possibilities for success or failure.

To the degree that you *feel* the Creative Mind can and will reproduce your desires, just to that same degree will It manifest Itself in creating them. Hence according to your *understanding* it shall be done unto you, and a one hundred per cent positive mind becomes the ideal. How can we arrive at this one hundred per cent positive mind?

Without considering the causes of your present situation, observe by introspection the way your Habitual Mind is reacting to it. Focus your attention on the thoughts and feelings that are dominating you. You are aware that in your mind are manifested worry, fear, joy and sorrow, love and hate, doubt and belief, in degrees varying with your reactions to specific things and circumstances which definitely pertain to your happiness.

Perhaps at this moment you are thinking, planning and wondering; worrying about finances, health, human relationships; hoping and praying; juggling with ideas

none of which appears convincing enough to impel action. You are groping blindly for a gleam of logical hope. It is impossible to obtain much pleasure from anything or anybody, and just as impossible to give much pleasure—a mental state due to the pressure of existing circumstances or the fear of those impending.

Whatever happens to be the situation in which you find yourself stop for a moment and realize that the cause of your confusion and feeling of despair is that the Habitual Mind has thus far been unable to supply you with successful ideas on which you can logically and reasonably act.

Instead of giving up to this despair, allowing yourself to sigh and cry, or give in to any of the ordinary emotions of hopelessness, look upon every lack and limitation as a void, formlessness and darkness to be overcome. Take paper and pencil and note the things which you would like to have, or the situations you would like to experience—the positives which would overcome these negatives. Focus your attention upon these positives as specific images to be unfolded while reading this technique.

If your wish is money, which seems to be the most universal desire, observe the image of yourself on your plane of consciousness, and how you feel and what you think yourself to be because of your lack of money. You will find that this imaged self is produced by ideas aris-

ing in your reaction to existing and imaginary circumstances created by this unfulfilled desire. A state of mind is built up and maintained which corresponds exactly to your conception of the facts and to the fears and apprehensions which arise from this conception.

Let us again realize that it is impossible for a negative, depressed mental state to produce successful ideas. A negative state must first be transformed into a positive one. This transformation may occasionally be brought about by what we term chance—that is by some outside influence such as a favorable change in our environment—which naturally sets up a mental state from which constructive ideas are born. When, however, outside influences do not give us a constructive mental state—as they seldom do—and chance seems all against us, much more can then be done. Mere hoping can be replaced by a definite method. Self can act upon self and thereby consciously transform our negative mental states into positive states which will produce corresponding ideas upon which we can act.

Look to your fears, the reasons and causes for your apprehensions. Observe well the separate negative and destructive ideas and suggestions which keep creeping into your mind, for it is only by dealing successfully in your mind with these specific negative ideas that victory can be achieved.

My experience in helping other people to be well and



to succeed has proved to me that the necessary elements of success and happiness lie hidden in our own minds, waiting to be used. Paradoxical as it may seem, within your own negative, unhappy thoughts and experiences reside the embryos to be unfolded for the creation of the particular thing you want, be that thing money, love, home, power, glory, needles or pins. The void, formlessness and darkness, or the many chaotic negative situations existing in our experiences, coupled with the conscious use of creative laws, continue to be the means for increasing all our material and spiritual life.

Schopenhauer says, "You do not understand the language of nature because it is too simple."

Learning the simple secret of transforming your undesirable into desirable, your negative states into positive states, is the important lesson which makes it possible for us all, as was shown "in the beginning" by the First Principle, to look upon the results of our acts and call them "good." The great secret is to focus our attention on the positives which each negative suggests in direct opposition to itself and concentrate upon them, with purpose and design, to build up in the mind a perfect image of self.

Having replaced our negatives with positives in inward vision, let us recognize that a change has taken place in the mind. There is now a new arrangement, inasmuch as there are two images of self in our mind:

one, limited and imperfect, unconsciously produced, and the other, perfect and unlimited, consciously produced—two images in opposition to each other, manifesting themselves in our consciousness. From this moment fix your attention on your perfect image of self and, with conscious purpose, refuse to allow it to be destroyed.

In other words, you can, through the channels of the imagination, see yourself in your mind the possessor of a perfect job with financial security, or whatever the thing you wish may be, and picture just what your feelings and emotions will be when your desire is materially fulfilled. In this process of conscious imaging a new object of self is produced, created by self out of pure mental stuff, to be re-created by self in material stuff. Recognize the opposition this perfect object receives in the form of negative suggestions and reasons as to why it cannot be reproduced, emanating from the original limited image of self. We now have our chance to play an active conscious part in the creative scheme of things, to employ with understanding the Christ Mind in us. When we consciously co-operate with the laws operating in the higher realm, which require different mental reactions to thoughts and things, we find this mental conflict of the two images of self to be in accord with the predetermined scheme of Creation, and the opposition of Habitual Mind is recognized as a necessary factor.

The Habitual Mind, not having within itself reason-

able possibilities to fulfill our desire, has the tendency to become an opposer of all ideas and suggestions arising from our Higher Intelligence. It attempts to rationalize its limitations and struggles to maintain its present level of consciousness, to be all things within itself. The law of self-preservation asserts itself. Eventually Habitual Mind discovers it must subject itself to the will and suggestions of the Higher Mind and, in order to succeed, must partake of these ideas blindly—with faith and confidence. The new experiences are added one by one to the consciousness of Habitual Mind, increasing the sum total of creative consciousness step by step.

I hear you say: "Do you mean to tell me that although I find depressing circumstances on every side, I can change these circumstances in my life simply by changing my *thoughts*, and that it is not only possible but logical for me to entertain thoughts contrary to the thoughts, already in my mind, which have been produced by seeing and knowing the true facts? Can this be sane and reasonable advice?"

Strange as it seems, this is precisely what must be done if you are to find a logical, working solution of these problems. If you are wishing, hoping and praying that someone do something, or that you find an idea that will produce success, you are admitting that the Habitual Mind has reached its limitations and the Creative Mind, according to its purpose, is demanding that the

Habitual Mind reach out beyond itself. "I of myself am nothing, but with God I am all things."

Just as for the individual, so for the world, the thing we are seeking is a *state of mind* which will produce the ideas for a way out. As we understand that it is ideas which are lacking, is it not logical and sane to try to produce these ideas for ourselves? Although it is things or a change of circumstances which you need, even more do you need the state of mind that will produce these.

In my youth this realization absorbed and dominated my mind, to such an extent that I found myself constantly experimenting with it as the means to the end in fulfilling all my wants and desires. This theory was not prompted primarily by either science or religion, but by a driving, overwhelming conviction that if I wanted anything, the secret of obtaining it was to change my mind and rearrange my thoughts so that by a natural course of events that want would be fulfilled. The many unusual experiences I had in those early days were to me such decisive proof that directed thought produces the seemingly miraculous that I was forced on to discover for myself, and unfold in explanation to others, just how and why I used my mind as I did. Continued attainment of things derived from these ideas has increased the proof of what could be accomplished through thought control and thought direction. An ever increas-

ing demand by others for the help of my ideas and advice has provided the means for continuous experiment.

From the beginning of things man has had to put forth effort in order to create for himself more desirable situations. He must work; his entire mental and physical equipment is the instrument with which he is to work in order that he may have the opportunity of ever greater self expression and self development. By putting forth effort first to arrange and rearrange, with purpose and understanding, the thoughts which compose our mental state, to be later carried out in material manifestation, we increase the value of all physical effort to an infinite degree. Conscious effort is demanded. When we begin to control our mind with purpose we discover that most of our mental states have been determined by ideas and suggestions derived from the influence of past experiences, existing world conditions and our own individual circumstances. We struggle in our mind with the worries, fears and apprehensions which compose these mental states as we act and react to our own immediate environment.

In just a moment of introspection we find that we can, with conscious will and conscious effort, replace these thoughts by thoughts of self in exact opposition to those we have been thinking. It is almost as simple and precise as adding two and two, but it is something that must be done if we really wish to change conditions.



When we ask in prayer we should consciously produce in the mind the image of the perfect situation we desire, which by the act of asking we transfer, through the channels of imagination, from our mind to the Mind of God. How the laws of Higher Intelligence operate and why, cannot always be understood by the Habitual Mind until the desire is fulfilled. Then, by reflection and analysis, the Habitual Mind often traces the steps taken by Higher Intelligence, and man, after correlating, systematizing and tabulating these steps, is able to repeat them for the same purpose in some future instance. Ways hidden in the Higher Mind then become conscious ways to be used by the Habitual Mind, and in this manner Habitual Mind increases its understanding, power and possibilities.

Very often we defeat ourselves by failing to recognize that the mode of universal procedure does not explain *why* the Creative Principle acts as it does, but only *how*. The question "why" remains unanswered in all the different manifestations of power—electricity, steam, et cetera—yet we do not refuse to employ them and benefit by their contributions to life.

As we view life through the eyes of science and religion we find the entire material universe to be nothing more nor less than a Creative Energy, unfolding dominating ideas. These ideas produce or destroy depending upon their nature. They establish, maintain or repair

our material world, and manifest themselves in all circumstances and events under the influence and control of this Creative Energy, thereby proclaiming definite purpose and design. Our lives are governed by laws, not in the sense that an outside power issues decrees to which it compels obedience, but in that nature's laws are revealed to be simply the fixed ways in which the Creative Principle is being ceaselessly expressed in the energy and power manifested in our mental and physical world.

This inexhaustible, animating energy which is the subject matter of all religion, all science, and all philosophy can be recognized and used by "whomsoever will." No one, regardless of education, position in life, race, or religion, need be deprived. We see, therefore, the vital importance of being conscious of our individual relationship to this power and being dominated by the right thoughts and ideas when some object or event, which it seems impossible to obtain, is needed for life more abundant. The primary thing that is lacking in an unsolved problem, no matter whether it is an individual or world problem, is the idea or word which will set into motion the Creative Forces in the direction needed for fulfillment. St. John understood and explained this great necessity to us when he stated, "In the beginning was the word, and the word was with God, and the word was God. The *same* was in the beginning with God. *All things* were made by Him; and without Him was not

anything made that was made. In Him was life; and the life was the light of men. And the light shineth in darkness; and the *darkness* comprehended it not." (St. John 1. 1) He could so easily have said, "In the beginning is just an idea, etc.," which today modern scientific results have proved to be true.

No matter how we may assume this animating Energy began and what it may be, it permits us to discover its laws and *how* it acts, but never tells us *why*. For this reason we are equipped with the faculty of faith, which functions in its infallible power with mathematical precision. With intelligent faith we may now break through the inviolable circle of limited reasoning which has been depriving us, set aside the unconscious and haphazard method of habitual thinking and, by understanding conscious thought give ourselves up to the magic power of the higher laws of the mind. Our Habitual Mind, revitalized and transformed by these higher laws, will then become a super-intelligence, capable of understanding and judging the results obtained by the conscious use of higher mind laws as contrasted with the laws of the ordinary Habitual Mind. This actual experience will prove that the Creator and the created are one and that man is made in the image and likeness of God.

In choosing to be faithful to the producer of all things, Higher Intelligence, self acts upon self con-

sciously, and in this effort we establish and increase the powers of faith. "What shall we then say to these things? If God be for us, who can be against us?" (Romans 8. 31)

Experience has proved that we can make this conscious approach to the creative laws in the First Principle, or God, and use them for all our purposes.

"If ye shall ask anything in my name, I will do it" is a statement which implies that there are definite laws to be learned and applied.

Appreciating the fact that all things of the material world had their beginning in the mental realm, we recognize that the thing we ask for becomes at once a mind object made of mind stuff to be acted upon by the creative faculties which function for the purpose of bringing things from the realm of the unseen to the seen. "Know that ye have the thing asked for even before ye ask." In making the effort to maintain this feeling of possession, secure in this knowledge, you find yourself between what seem to be two conflicting forces. The feelings of dependence upon Higher Intelligence are opposed by the negative suggestions, resulting in worry and fear, that arise from Habitual Mind. You are, in other words, *tempted* by your mind of accumulated experience, which has not yet had the *new* experience, to turn away from Higher Intelligence.

By refusing to be dominated by worry, fear and doubt

but by reacting to them constructively, self actually and definitely acts upon self in God and God upon self in us, according to the working plan He has used from the beginning. With this understanding, all that is against us, all that is negative, if placed in its purposeful and true relationship to this Power, becomes for us the material from which we produce whatsoever we ask. Thus faith and belief come to have a logical meaning in the Creative Scheme. Is it then not wise to increase our knowledge of the use of these simple faculties of the Habitual Mind which play such an important part in the Divine scheme of things? Asking and believing with faith fulfill all desire.

The thing we ask for becomes a seed planted in the mental realm and, like a seed planted in the ground, contains within it a definite model or type to be produced in other figure and form and, like the seed, must necessarily react to its environment, meeting and modifying all external influences. The seed in the mind, unlike the seed in the ground, has within it consciousness and is conscious of the model to be re-created. Therefore it can consciously meet and modify all external influences, protecting itself in the mental realm from the destructive negative thoughts which attack and attempt to destroy it before it can complete itself in the physical. It is the mind of faith which maintains a perfect image in the realm of First Cause against all opposition while



the image appropriates from First Cause those elements which only First Cause can and does provide for a perfect manifestation.

The mental elements constituting the ideas which we wish to have reproduced in material form have corresponding elements in the material world which give material figure and form to these ideas. As material forms correspond exactly to mental forms translated into material substance we must, if we seek satisfaction in this material world, increase the capacity of the mind for faith and belief, as these are the two great factors which establish, maintain and repair the ideas appearing in the mental realm and thereby insure that their reappearance in the world of material events will be satisfactory.

Today, when modern science affirms that "matter must be of the same general nature as an idea," that "causes must be of like nature to their effects," and that "to say that mind cannot influence matter now becomes as absurd as to say that mind cannot influence ideas," (Sir James Jeans <sup>1</sup>) we can readily see that 'according to our faith it shall be done unto us.' The whole material world, composed of varieties of forms, is revealing thoughts and ideas initiated in the mental realm and directed and carried over into the circumstances and events of the material world.

<sup>1</sup> *The New Background of Science*, The Macmillan Company.

When we feel that it is impossible to obtain the thing for which we ask, and accept the alibi that "God thought it best for us not to have it," we are being dominated by the Habitual Mind unaided and we completely shut ourselves off from using our higher faculties which could and would reveal to us the ideas that ultimately would produce the things we wish.

Although there are many negative situations which illustrate the conscious use of the higher faculties of the mind we shall cite only a few.

Loss of fortune, failure of promising enterprises, lack of health, the death of a member of a family, disrupted relationship between husband and wife, disagreements between parents and children, disappointment at failing to make progress in a chosen career, doubt of one's ability to occupy some particular place in life, unpopularity, lack of self confidence due to previous failures—these are some of the things which often defeat the Habitual Mind in its attempt to supply the necessary ideas for desired recovery or success.

We may, however, face with equanimity the failure of Habitual Mind when confronted with such difficulties if we will but realize that it is possible to set up an exact positive opposite to any negative whatsoever which we may encounter.

Let us take for example the case of a family relationship which is very unstable or completely disrupted. The

husband and wife are living in continual discord, or perhaps separated or divorced; the children are in conflict with one or both parents. Under these circumstances innumerable images appear and disappear in all these minds as the worries and fears suggested by these existing circumstances present themselves. Many useful lives are being crushed daily on the rocks of despair by the images that are produced and which dominate under such circumstances. In the midst of this chaos, controlled thinking is greatly needed.

In order to obtain helpful ideas to solve this situation let each one who desires success and happiness visualize himself, for at least a few moments, as detached from the others and from all circumstances concerning others, and as laying aside all blame and criticism as well as self condemnation. The inestimable value of making this conscious detachment or break in the habitual manner of reaction to circumstances and events is little appreciated by those who have not made this experiment. This relaxation of mental habits releases a tension which makes it possible for us to make a new approach to all our problems.

If the problem arises from incompatibility, let each make the effort to determine just what is his or her true desire. Few people recognize what they actually want.

Is it reconciliation at any price, or is the true objective *love* and affection and a happy relationship with one who

is loved. Having determined your real desire, visualize yourself as the possessor of the thing or the situation that you want. That is, instead of waiting for a change in your circumstances to fulfill this desire and create for you a satisfactory state of mind, create now, and establish the state of mind which you would have if your desire were at this moment fulfilled. For this state of mind will eventually cause the circumstances to change, and your desire to be fulfilled.

If both persons desire reconciliation, it is comparatively easy to visualize an ideal reconciliation. In visualizing the ideal, however, it must be remembered that the ideal image must contain within it freedom for all those concerned—imagining them likewise happy, without, however, specifying what changes are to be made in their thoughts and actions.

If the true desire is *love* and *affection*, and a happy and successful relationship with one who is loved, one should again in imagination make a conscious detachment and visualize himself as an object of love—possessing the feeling which comes from loving and being loved, admired and appreciated—without specifying the loved one. He will find that the thoughts and feelings created by this image will manifest themselves in his actions and reactions to people and things in such a manner that *just naturally* he finds his desire fulfilled. Often the result will be a lasting reconciliation because this will prove

to be the real desire of both persons. At other times, a happy solution will be found in each person going his own separate way.

Unfortunately many people deprive themselves of their true desire by concentrating upon some definite solution. The solution which, judging only by past experiences, may appear the most logical, is not necessarily the way to greatest success. On the contrary, instead of allowing ourselves to concentrate solely on the more obvious, we must look beyond this solution and, although we should not necessarily eliminate it as a possibility, we must visualize ourselves as having fulfilled a desire greater than any previous experience could suggest. Thus we will eventually attain not only a desirable materialization of our positive image, but, more than this, the greatest possible satisfaction will be ours.

Concentrating on an image of self possessing a happy state of mind causes ideas to arise in the mind which impel us to act in such a manner that just naturally the changes necessary for success are made.

As another example let us assume that a man has failed in a once successful business in which he has been educated and trained. Having been trained in this field, his habit of thinking causes him to feel that his greatest chance to succeed again naturally lies in re-establishing himself in this particular business. He can undoubtedly accomplish this if he will only recapture the state of mind



which previously produced his success. However, if financial security is his real object, and as he has failed in his particular field, it is logical to create a new state of mind, uninfluenced by failure, by visualizing himself *possessing a feeling* of success and well-being due to the fact that he is engaged in constructive and satisfactory work which justifies such a feeling. While the fulfillment of this image of self may prove to be a re-establishment of the previous type of work, yet to attain an assured success in life it should be reached by a vision which recognizes this as only one of many possibilities. Something even better than has been imagined may be the result.

To achieve success the Habitual Mind is required consciously to extend its activity and to transcend itself by concentrating on the ideal image extended in imagination to the Higher Intelligence—God. It expands as we often say mathematically to the  $n$ th degree. The mind which is conscious of these possibilities is the Christ mind, which serves as the link between the Habitual and the God Mind, making the operation of these three minds the operation of one mind.

When all three phases of mind have been united and the ideal image is consciously shared with all three phases the image becomes so definitely fixed that belief and faith in its materialization are immeasurably strengthened. This guarantees success.

Thus it is man increases his consciousness of God, and likewise of himself.

## TECHNIQUE

Let us summarize. We find that desiring and asking are the means for the conscious formulation in our minds of positive constructive images which serve to overcome the negative destructive images formed by worry, fear, or apprehension. Both the positive and the negative formulative states of mind produce a more or less well defined picture of ourselves which we see in preview as on a screen of the future. These mind pictures produce ideas which correspond to the clearly or vaguely defined outlines of our design. The technique which follows is given for the purpose of helping you to produce the desired image with the distinctness of design that is needed to procure a satisfactory fulfillment and to overcome those images which are undesirable.

### FIRST

When you look into your mind you will find that at any one time there are many images in it. Some of these are positive, some are negative; some are of vital importance, some minor. You naturally turn first to those of major import, and concentrate on the one which seems to require prompt action. In the light of each desire, you

see two images of self, one positive—that is, one image of self with the desire fulfilled—the other, negative—an image of self deprived of the thing wanted.

The great secret is to recognize which of these two images is producing the thoughts and ideas which predominate in your mind. For example, a sick man has both an image of himself, sick, and an image of himself as he would be if he were well. Should the ideas which pervade his mind be those of hope, courage, confidence and assurance, the positive image is dominant. If, on the contrary, his mind is filled with hopelessness, discouragement and failure, the negative is dominant.

The nature of our mental images determines the nature of all our experiences. If your combination of mental elements produces a positive dominant image, you may reasonably expect constructive positive experiences. If the dominant image is composed of negative elements, negative results must be expected. Or, again, if your image is composed of shifting elements and alternates between positive and negative, your experiences are correspondingly shifting.

*If the image is positive and is obviously one which you desire to have materialized, you proceed to give it, in your imagination, the outline that you wish it to have when fulfilled. If, on the other hand, the image is negative, one which you do not wish to have materialized, overcome it by setting up a positive image in direct oppo-*

*sition to the negative. Then proceed to procure fulfillment as in the case of an originally positive image.*

#### SECOND

*When you seek the fulfillment of your positive images, you realize that your Habitual Mind is limited and is now, as often, failing to supply you with ideas which provide logical ways and means by which you may achieve your desire. This is the moment when instead of giving up your desire you apply the method of co-operating with your higher phases of mind.*

#### THIRD

*To do this you transcend the Habitual Mind in your reasoning by asking and believing. By asking you define more clearly the images you have already set up in opposition to the negatives. By believing you further direct your mind to your Higher Intelligence, God.*

#### FOURTH

*You transfer the desired image through the channels of imagination, to your Higher Intelligence, and establish it in that realm by concentrating on it there.*

#### FIFTH

*You free yourself from all negative feelings and ideas produced by experiences in the past, present, and those*

you fear for the future. Then you visualize the fulfillment of your object as being possible without dependence upon the people or recourse to the means on which you have thought it was dependent.

#### SIXTH

You *fortify the desired image by sustained imagination*. The power of imagination depends upon the ability of the Habitual Mind consciously to act upon itself—to control and direct its thoughts, and dominate the negative suggestions which are constantly arising from within it.

It is by controlling the negatives which arise in opposition to your image intrusted to the Higher Mind that you not only make its fulfillment possible but often enlarge its outlines and receive much more than you originally asked.

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The extent of our ability to control and direct our thoughts indicates the degree of our faith. "Pray without ceasing." (Thessalonians 5. 17) A ceaseless prayer is a constant feeling of actual possession, with an undaunted belief that it is being "done unto us," maintained in sustained imagination, from the moment of asking until receiving. As contrasted with ceaseless prayer, *periodic* or *repeated* asking for the same thing is an admission of lack of faith. It delays, or prevents entirely, the attainment of the thing asked for, because the desired object is



not seen in the imagination as already completed in the mental realm and nearing completion in the material, but remains in an initial stage. Repeated affirmation must be made only for the purpose of *recollecting* that your image intrusted to your Higher Intelligence is being acted upon by the laws in that Intelligence.

“I am that I am.” In other words, I occupy exactly the place in the Creative Scheme which I think I occupy, and the thing asked for, in its process of creation, occupies a corresponding place. “I am” becomes the most positive and potent type of affirmation.

When a man is rich he knows, by comparing material things with material things, that he *is* rich (and not merely *becoming* rich) and says with authority, “I am” rich. When we understand that things in the mind are just as real as things outside of the mind, after having asked for riches, we can apply with reason the instruction of St. Paul and “compare spiritual things with spiritual”—or mental things with mental—as we have compared material things with material, and can in all honesty declare “I am rich.” Even though your possessions are for the time being a mental creation, they can be acknowledged and declared a reality, with confidence, and with logical expectation that they will be manifested in the material realm in the natural course of events.

The feelings and ideas which arise from this ideal image cause us to make a new approach to all those things

which pertain to the physical world in general and to our problems in particular. With this new mind we just naturally, in both our conscious and unconscious reactions to life, arrange and rearrange all events and circumstances in such a manner that we eventually find ourselves, almost without knowing why, possessing in the flesh those things quickened by the spirit.

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made . . . and the Word was made flesh, and dwelt among us." (St. John 1)

To incorporate consciously the higher phases of mind in our daily schemes increases our opportunities a million fold, takes asking and prayer more and more out of the realm of speculation, and places anticipation and expectation at all times on a logical and reasonable basis. "I am that I am," being God's declaration of Himself, becomes likewise for you and me, made in His image and likeness, a self declaration and definition for each individual self. "I AM THAT I AM."

"But be ye doers of the word and not hearers only, deceiving your own selves."

"The universe is full of magical things patiently waiting for our wits to grow sharper."—Eden Phillpots.



**CHAPTER V**  
**The Substance of Faith**





## CHAPTER V

### The Substance of Faith

**I**F ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you." (Matthew 18. 20)

As we focus our attention upon faith and take it into conscious consideration, it appears to have a very mercurial nature. We find this state of mind varies with different people and under different circumstances. It moves in natural sequence, determined and affected by the kind of images appearing on our plane of consciousness, and it is according to the degree and quality of faith that "it shall be done unto you." Faith, in my estimation, is a mental activity just a bit higher and more subtle in its action than that of asking or believing, both of which are dependent upon it to complete their purpose. It isolates the object we have transferred to the Higher Mind, collaborates with the creative laws operating in this Mind and strengthens belief. It definitely and persistently fortifies our images and protects them against the destructive attacks made upon them by

doubt, worry, fear, apprehensions. Thus it allows the Higher Mind to operate according to its natural tendency and scheme and fulfill its promises of satisfactorily producing "Whatsoever you ask."

Faith in its ordinary sense is not a word to be restricted to the vocabulary of theology. It is the paramount creative activity in philosophy, art and science; it is the guide of life; it is the texture of all knowledge.

In order thoroughly to understand the relationship of faith to the Higher Intelligence, to the object desired and to Habitual Mind, it is necessary to employ the faculty of imagination and to assume your God to have a mind similar to your own, yet possessing the gift of accomplishing things we cannot accomplish unaided by Him. We must accept the fact that the superior consciousness of this Mind understands all that Habitual Mind is trying to do and transcends Habitual Mind in all things. It allows us to have the benefits of Its supreme knowledge, provided we collaborate with It wisely and do not forget our true relationship, as revealed by Jesus when He said, "I am in the Father, the Father in Me, and Me in you."

As the Super Mind is beyond or above the Habitual Mind, the ways and means It employs are beyond the consciousness of the Habitual Mind. The requirement of Creative Principle is that we include It in all our plans and schemes, even though Its activities are unseen

and become known to us only through their results, one step at a time. Each step becomes for us a new experience added to the sum total of our accumulated experiences. Even though each step in the first instance is to habitual consciousness a blind operation, and "faith is blind," nevertheless the employment of faith is the method whereby we may consciously increase our knowledge and our power.

The Creator has ordained that He will make Himself known to us through our desires. We are, therefore, born with an unquenchable thirst for achievement, feeling every second consciously or unconsciously that some desire must be fulfilled. For this reason we are endowed with the ability to unite ourselves consciously with the Creator, making it possible for us to "ask whatsoever we will, believing" and receive. We discover that to ask and believe and to have faith are God's gifts to man—the instruments of His will, with which man is equipped in order that man may partake of his divine privileges. We may learn to employ these instruments wisely, and thus, in accordance with the will of God, intelligently play our part in the predetermined scheme of creation, consciously co-operate with Creative Power, answer our own prayer and successfully fulfill our material and spiritual desires.

The fault in all of us seems to be that when we desire of, or pray to, God, we fail to consider the real meaning

and purpose of the act of desire—desire being God's scheme to continue His creation and works through us individually. The act of desiring on the part of man is, in effect, an act of God and in order to obtain an answer man must continually employ the instruments God has given him.

“Man's experiences have not begun with scientific knowledge or knowing, but with learning through doing.” Faith is giving substance or reality in the unseen to something, of the logic of which we have only a personal conviction until, in doing, it is confirmed. A mind of faith is the line between the individual mind and God. A mind of faith is both active and passive, passive when it accepts and depends upon the Creative Principle to give whatsoever we ask, and active in its refusal to turn away, give up, or be dominated by worry, fear and apprehension. All of which is to admit that we see Creative Principle acting freely, exercising free will in bringing our image from the unseen to the seen, proving to us that “Faith is the substance of things hoped for, the evidence of things not seen.” (Hebrews 11. 1)

Because there are varying degrees of faith there must be different degrees of understanding and corresponding degrees of success or failure. The natural tendency of the mind at first to reduce all new ideas and suggestions to the terms of its own past experience, deprives us of many things desired. According to our experiences we

rationalize the possibility or impossibility of accomplishing the new idea or desire. If past experience provides some knowledge of the possibilities that can be derived from the conscious use of faith and the creative laws, our rationalization naturally is of a more constructive type and induces us to begin to think—to create with understanding. Consequently we appreciate the need for greater wisdom and understanding. “If any of you lack wisdom, let him ask of God that giveth to all men liberally and upbraideth not, and it shall be given him.” (James 1. 5)

The most important and highest type of consciousness is the recognition of the need for wisdom and the knowledge whereby it may be attained. It is simple wisdom, and not an understanding of the laws which are set into operation, which causes us to press an electric button when we desire light. We certainly do not refuse to press the button to receive fulfillment of our desire for light because we ourselves do not understand the laws of electricity. Wisdom causes us to press the button; in other words it is the mind of faith and belief that enables us to produce light. In all our experiences from the smallest to the greatest we are using, consciously or unconsciously, this kind of faith.

In many of the greatest achievements faith has been consciously employed as a result of the actual knowledge of the value of faith—a faith which can be characterized



by seeing or perceiving that which, without the exercise of faith, would have remained unseen or unknown. Thus the faith of the scientist has revealed many of the greatest secrets of nature. Edison, Millikan, Jeans and many others have been made the great benefactors of mankind and their discoveries are the confirmation of the saying, "Nothing ventured, nothing gained." This principle is the one which underlies the acquisition of all human knowledge. In all this we can see that "there are differences of administrations and there are diversities of operations" and a quality and a type of faith "which passeth all understanding." It is the wise man who finds a method by which to increase his knowledge of this most necessary mind, as it is this mind of faith which passeth all understanding.

Faith finds its beginning in belief. All objects of desire that appear in the mental realm and later in the material have their beginning in a mind of belief. Belief causes us to conform to the scheme of First Principle and, with intellectual consent, to maintain confidence and trust in the hidden operations of Higher Intelligence. Let us take a definite desire. Look upon it as an object in the mind, made of mind stuff, as you would look upon an object in the visible world. Mind stuff, similar to some very delicate material stuff, say the thinnest crystal, which will, under certain circumstances, be maintained in given figure and form, while again,

under different circumstances, it may be completely shattered and destroyed. This mind object may be found to have been suggested to the mind and justified by precedent, things already seen, and, therefore, require only a faith supported by the logical and reasonable understanding of this evidence. Then again desires appear in the mind for which belief finds no foundation in things already seen or in all of our understanding, and a greater faith is needed—a faith which passeth all understanding. It is faith in faith that is needed. Direct your attention toward this Mind within you which has super intelligence. Assume that this Mind in all its wisdom can reproduce your mind stuff object, which your Habitual Mind alone cannot do. In turning your Habitual Mind to the Higher Mind you transcend your Habitual Mind in consciousness of God. By reflection and concentration on His attributes you become more conscious of yourself as an integral part of Him, of your entity lost and found in Him. Hence you may consciously plunge into the depth of what for the moment seems the unknowable, but from which you return with ideas that, by their very nature, lead you to your desired goal. “He that findeth his life shall lose it, and he that loseth his life for my sake shall find it.” (Matthew 10. 39)

The majority of desires appears under a pressure of lack, on the one hand, and a more or less remote hope

for fulfillment, on the other. Let us take your particular need as an example of unfulfilled desire. With this feeling of lack, or need, you are consciously and unconsciously building and destroying a thousand different images of yourself in your ups and downs. As you fearfully go over and over these feelings and images, reviewing actual facts and added apprehensions, states of mind are little by little becoming negative fixed habits. Negative fixations are difficult to destroy, for negative fixations necessarily produce negative ideas and negative experiences, which in turn increase and intensify the fixation. On the other hand, to lose one's self consciously in Creative Principle with a consciously created positive image in the mind produces ideas which in turn can mean only satisfaction and success.

Whatever this Creative Principle may be, call it what you may, it never fails to bring from the unseen to the seen, material manifestations for you, in exact correspondence to the image you are and see yourself to be in your mind. Your varying degrees of faith determine this image of self.

Some, no doubt, have felt that although the statements of the Great Master contained many fundamental truths, probably no statement seemed so unjust as "Unto him that hath shall be given; and from him that hath not, even that he hath shall be taken away from him." (Luke 19. 26) Actually, however, no truth was ever spoken

with as great an understanding as this of the uniformity and mathematical precision of the laws inherent in Creative Principle. The possession of things which signify success naturally sets up a corresponding state of mind and we see and believe ourselves successful. We have successful mental images of ourselves which, in accordance with the creative laws, maintain and increase our success. On the other hand, he "that hath not" sees himself a failure and knows himself to be poor. He has poor images of himself; he worries, he fears, and unconsciously he increases his poverty. Here also we see an explanation of the well known saying, "Nothing succeeds like success!" And may we not add in the light of this method, "Nothing fails like failure"?

You who *have not* will welcome a method by which you can use your own mind in such a manner that you need no longer be deprived of "all things hoped for." In your mind you can place yourself in the rank of those who have and "it shall be done unto you." Every individual has the ability to apply the power of his mind in this way—different though it is from that in which he habitually employs it. Instead of merely observing and stating to himself the reasons for certain existing facts and circumstances, and reacting to them in his habitual manner, he can, if these circumstances are undesirable, intervene, enter his own mind, and consciously redirect his mental faculties. By summoning faith to his aid, his

will may be strengthened and his imagination quickened with the result that both will work together more effectively and thus bring about the fulfillment of his desires. Thus, instead of allowing himself to be dominated by the existing realities, he can pre-image future realities which become his inspiration, and his experiences will vary according to the way he uses the creative capacity of his mind. We can be very unhappy in a given situation, but the moment we realize that the tide has turned and we are growing out of this situation to one that we desire, our unhappiness decreases and we actually begin to breed success. We are capable of enduring a great deal when we see a goal ahead of us. The situation we are in takes on a different significance and has a different effect upon us.

You will find by careful analysis that all situations in which we find ourselves are nothing more nor less than the sum total of mental attitudes we have held from time to time, and which have been unconsciously brought together in our mental world like the atoms that go to make up the molecules, the molecules that go to make up the cells, the cells which make up the body. Situations great and small grow out of these mental atoms, molecules, and cells which, like tiny crystals, are built up, moulded, and held fast in the mental realm and later reproduced in the material. This little event and that little event, at first microscopically produced in the



mind, become the material situation we are facing in life today.

Man actually knows only what he has experienced; what he has not experienced he can only believe. For the man who has had the experience of possessing a million dollars it is easier to have an image of himself as possessing ten million, than for the man who has not had this experience to have an image of himself possessing a hundred thousand. What is great for one and small for the other depends very much upon the experiences of each; but with understanding we can all transcend experience. We can observe our mind in action, focus our attention upon the outstanding creative faculties, test our belief, increase our faith, and consciously unite our power of Habitual Mind with our power of God Mind. With this understanding we look upon the problems which can be solved within the range of Habitual Mind as simple mathematical problems, and deal with them as we did when we learned to master arithmetic with its addition, subtraction, and division. Having mastered arithmetic, we found that with algebra we could make calculations by which to solve problems that we could not dream of solving by arithmetic. To solve problems beyond the range of the habitual, ordinary reasoning, the unknown factor must be invoked, and the mathematics of mental algebra must be used.

The cause of our failures and depression is that we are

trying to solve our problems by leaving out this unknown quantity. Before a solution can be found, this must be definitely employed. Any method which does not make use of the unknown factor is doomed to failure. Our future as a people can hold nothing but experimentation, which will merely continue to pile up national problems, increase poverty and unemployment, misery and distress if recourse is had only to habitual thinking. A method which includes the X quantity opens the door which will release creative force to be directed by constructive ideas for definite constructive purposes. With belief and faith we include the X quantity in our operations and find the solution we seek.

To some this thought and idea will be very encouraging, while many others will find it much easier to doubt this declaration and the logic of these statements, than to make the effort to verify their truth. Henry Ford has said, "Thinking is the hardest work there is, which is the probable reason why so few engage in it." Thomas Edison similarly said, "There is no expedient to which a man will not go to avoid the real labor of thinking." Can it be that you question your own personal value, and will not make this effort; that you have no faith, and will not even trust yourself? "Knowing this, that the trying of your Faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing." (James 1. 3-4)

God creates; we are His creation, His means of furthering creation. Creation still goes on; God still continues to create this world and this life. Man was created to complete the details of creation jointly with God, and he can control his creative energy for good or bad, success or failure. God in His scheme of creation has created a demand for life, and demands that man either continue to live by seeking and finding his place and being in this creative scheme, or that he be destroyed. God created a moving world, constantly growing, and has given man dominion over all this world. God does not discriminate between individuals. Failure is man's creation, due to the lack of effort on his part to become conscious of the experiences he has produced in his successful or unsuccessful use of life energy. "But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons." (Colossians 3. 25) "And ye are complete in Him, which is the head of all principality and power." (Colossians 2. 10) "But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord. A double-minded man is unstable in his ways." (James 1. 6-8) "What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? . . . Even so faith, if it hath not works, is dead, being alone. Yea, a man may

say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. . . . But wilt thou know, O vain man, that faith without works is dead. . . . Ye see then how that by works a man is justified, and not by faith only. . . . For as the body without the spirit is dead, so faith without works is dead also." (James 2. 14-26) "The history of life is not a problem to be solved, it is a reality to be experienced." (Van der Leuw, *Conquest of Illusion*)

We all have in common the same Creative Power to use in the way which our needs suggest.

We are at all times the masters of our fate. We are allowed to ask for "whatsoever we will" and are given the assurance that it will be granted, provided we observe the method and commit our ways to our Higher Intelligence.

When we fail to obtain successful results it is because we unconsciously do not commit our desired image to Higher Intelligence from the beginning to completion, but are misled in our minds as to the ways and means for fulfillment. Lacking wisdom, and not employing a method consciously and definitely, we interpret the means suggested by our Habitual Mind as the necessary ones and unconsciously ask for their success, substituting them for our ultimate desire. We can attribute our failures to false conclusions in that we confuse the means

with our true desire. Often we ask that something happen within the range of our present circumstances, designating the means for the fulfillment of our desire instead of leaving them to the will of Creative Principle—First Cause. In our ignorance we endeavor to supersede the will and way of First Cause and presume to create a *cause* which we believe will produce the effect we desire. We rely upon the limited intelligence of Habitual Mind, when we should constantly employ our Higher Intelligence. Although this shows us only one step at a time, it eventually leads us to the goal we are in reality seeking.

For many of us it is almost impossible not to formulate our image in the terms of the means which seem logical in the light of some similar past experience, for we do not realize that the activities of Higher Intelligence transcend all precedent in their scheme for the manifestation of things not yet seen. When we regard ways suggested by precedent as infallible we unknowingly replace God's will with our will and naturally defeat ourselves.

“And this is the confidence that we have in him, that if we ask anything according to his will, he heareth us and if we know that he heareth us, whatsoever we ask we know that we have the petitions that we desire of him.” (1 John 5. 14-15)

Nowhere can we find a more perfect illustration of



the necessity of discriminating between the will of man and the will of God than the illustration portrayed by the mind of Jesus at Gethsemane. His confident use of his Higher Intelligence, in accordance with the nature of the creative scheme, is definitely portrayed. "Father, if Thou be willing, remove this cup from me: nevertheless not my will, but thine be done." (St. Luke 22. 42)

In the history of the life of Jesus we see Him struggling to reveal God in man through parables and miracles, using these means for opening the door to man's kingdom of power and instructing him to use the creative laws of his mind. Jesus, who "became poor in order that we might become rich," made it the purpose and desire of His life to explain to all men, in terms they could best understand, the way in which they might employ their thoughts to have life more abundant. In His daily experiences we see Him meeting all the varieties of negative situations and events—sickness, poverty, anger, disloyalty, jealousy, false accusation and lack of faith—all things which go to make life less abundant for individuals—explaining and proving to men how they could all be overcome by using the laws of God according to His will.

In the Garden of Gethsemane He faced His greatest task, that of proving that material and physical death is not the end of man. We see Him thinking and acting in logical sequence with all that He has said and done

before, steadfast in His desire to show man how to overcome all things that make life less abundant, and also to prove to mankind that the *will* of God is that men may use His laws to receive whatsoever they ask, believing. Here, in His blackest hour, He could have asked that the cup, or crucifixion, (which was the way designed by God) pass from Him, but this would have been to ask that His will supersede God's will, or to abandon His true desire and purpose. Had He asked for the cup to pass from Him this would have become His desire, instead of showing that even death was subject to mind. In His wisdom, knowing that whatsoever He asked for, believing, He would receive, He did not ask that the cup pass from Him, but said, "Father, if thou be willing" and it is possible for me to prove to a suffering world by other means that death is not the end of man, then "let this cup pass from me; nevertheless not my will, but thine be done."

He was perfectly willing to meet physical and material death, if there was no other way for Him to prove the infallibility of creative laws employed by the mind of man. Jesus did not want to be saved from the cross at the expense of failing in his purpose, hence, He said, "Not my will, but thine be done."

In all this we see Jesus revealing to man His understanding that, when the Habitual Mind does not supply the way of fulfilling a desire and it seems unattainable,

there is still an opportunity to have whatsoever we ask, provided we include Higher Intelligence by bending our will to the way of Its will. This we do when we accept and follow the ideas that come into the mind after God has been included.

It is this attitude of mind which makes it possible for us to obtain all things from the least to the greatest, recognizing at all times that we cannot change the fixed nature of creative laws, but that it is *God's will* that we should employ them and receive "whatsoever we ask." In short, we can decree whatsoever we want. We can even at times decree the means by which our desire is to be fulfilled, but if we insist on the means we cannot always be sure that our real desires are granted.

CHAPTER VI

Sustained Imagination versus  
Limp Thinking





## CHAPTER VI

### Sustained Imagination versus Limp Thinking

**C**REATIVE PRINCIPLE reproduces in our experiences the images created in our minds. In other words, the unfoldment of our mental images determines the path of life we follow. This makes it necessary for us to view our mental images honestly, for, although we can be dishonest with ourselves, we can not deceive Creative Principle. Limp, ill defined, haphazard images produce limp, ill defined, haphazard experiences. Therefore conscious design and purpose become invaluable, and consciousness of one's true desire, essential.

Is your desire money? Or some definite kind of work? A particular career? Some specific thing? Or something which a specific thing suggests? Be honest with yourself. Do not confuse in your mind the desire for money with the desire for some particular career or job.

If, for example, it is money you want, make and hold an image of yourself having money, realizing that no matter how concealed the fact may be, money remains at all times the symbol of social service. When our Habitual Mind fails to provide us with the means for success-

ful service, it becomes obvious that we must include in our imagination the Creative Principle and visualize ourselves as being shown by our Higher Intelligence the means for making a more valuable contribution.

The Creative Principle will then guide you in making the necessary choices, causing you either to increase your personal value in the position you already occupy or attract into your life the particular situation in which you can be of service. Thus it is you find the specific way to fulfill your desire.

Unfortunately many people are unsuccessful because they delude themselves by choosing to make their object some particular career when in reality this career is not the thing they actually want, but is merely what they feel to be the line of least resistance to their real goal—money. They are unconsciously dishonest with themselves in stating their desire. Consequently the events and experiences of their days are confused and unsatisfactory. To make a successful beginning let us be honest and ask ourselves what it is we actually want, regardless of how possible or impossible it may seem to obtain it. Then it is we put our thoughts in order by creating in imagination an ideal image, realizing that, like an architect with his design or blueprint, we can alter this image of ours by adding to or subtracting from it as we progress. As the Creative Principle reproduces the mental image in material form, it is necessary for

us to give concentrated attention to the type of images which fill our mind.

Too often one starts on a career or on some enterprise having in his mind an image of self unsuccessful, desiring to succeed yet not in harmony with the job, not having a completed image of success to be carried over into experience. He has in his mind a limp image of self in the process of becoming successful. He merely hopes that, as time goes on, the job will make him succeed, instead of starting with a mental image of his being valuable to the job, which, in its unfoldment, would cause him to contribute effort derived from ideas which produce success for himself and for the job.

Two men set out to achieve success in the same line of work or the same profession. One starts with an image of himself as a success and, as he is led by this image through his daily experiences, he naturally seizes upon the elements necessary for his success. His image automatically attracts from each experience the elements similar to the elements in itself. The other man is merely going to *become* a success. He also goes through what appear to be all the necessary experiences, but his image, being ill defined and incomplete in his mind, does not attract to itself the elements of success, but only the elements like itself which manifests a limp, incomplete image. It unfolds its real embryo and is not successful because there is not a successful image to unfold.

We cannot manifest anything that is contrary to the image of self in our mind. Our daily experiences reflect the particular kind of mental images we form. As an experiment, assume that you have been given the privilege by some almighty creative intelligence to ask of it whatsoever you will and also a guarantee that your desires can and will be granted. Having been given this opportunity it would be interesting to discover how difficult it is many times to put into words or to know at first just what are your actual desires.

Knowing that the Creative Principle manifests for you the image of yourself that you produce in your mind, it is easy to understand why your daily experiences are haphazard and unsatisfactory.

Should you feel, as often happens, that you really do not know just what specific things you want, but nevertheless realize that all men want the feeling of well-being which health, happiness, and success produce, then let these states of mind become your objects of desire. Create and observe an image of yourself possessing mental states of health, happiness and success, regardless of how much to the contrary existing circumstances may be. Perceive self receiving, step by step, things both spiritual and material as this perfect image in your mind unfolds. "Your Father knoweth what things ye have need of, before ye ask him" (Matthew 6. 8), but

to obtain these things which fulfill our desires requires conscious effort and the application of the laws of the mind.

After you have formed some definite image of yourself, a change is brought about in the mind which causes a flood of new ideas suggesting many possible things for you to do to help make this image real. On the suggestions which seem logical and reasonable you act; others you naturally reject. If your image happens to be an image of success in some specific career, the chances are that ideas for making contacts with people already in that particular field will suggest themselves. Those which reason impels you to follow will contain the necessary elements for the re-creation of your complete mental image. From each experience something of value is consciously or unconsciously derived.

Very often it happens that in following out some impelling idea your experiences destroy your successful image because they do not result as you feel they should, and lack of understanding produces for you an image of self beset by fear and discouragement. For example, a logical idea and impulse may suggest that you make a contact with some particular person who can be very influential or helpful in fulfilling your desire. You make the contact and, because the result is not what you hoped for or expected, you allow your successful image



either to be destroyed or very much weakened. Now that the form of your image has been changed it must be restored to its original positive.

In such a case we must remember that a very definite characteristic of the Creative Principle is that the means for fulfillment are seldom disclosed at first; only one step is shown at a time and this is not always explained. Later, for example, we may discover that the person who, we thought, had failed us had either suggested something valuable for us to do or had influenced us unconsciously in such a way that he added to the sum total of necessary events to produce success. If we follow unquestioningly the ideas that are suggested, maintaining, the while, an undaunted image of success, we are finally led through our experiences to a goal where we may, with satisfaction, reproduce our mental image in the realm of the material.

You must know that you can never foretell the ways and means, but that your dominant ideas will lead you on. Be faithful to the image of success which you create. Refuse to be swayed or discouraged by your misunderstanding of the means employed by the Creative Principle in its plan of giving "whatsoever you ask." Know that every event has some constructive value and that failures are due to limp, or ill defined images created in the mind by ignorant thinking.

The type of mental images we create is governed by

the ideas which spring from our Habitual Mind; to seek the real cause of our success or failure we must look to our *habit* of thinking. The difference in the habits of individuals, depends upon the differences in individual temperaments and idiosyncrasies. Individual tendencies, physical conditions, natural talents, religion, education, and environment are the underlying factors which determine the nature of our Habitual Mind.

A man who goes to his work starts his day with a definite purpose. He has a goal to be attained, a goal which, for the time being, is an object in his mind. He images himself enjoying circumstances that are more ideal than those he is at present experiencing. During the day he acts, or refuses to act, according to his own individual temperament, upon the ideas which arise in his mind pertaining to his work. The decisions he makes are determined by the quality and texture of his image, which breeds corresponding ideas upon which he acts in a manner that he believes most likely to overcome the obstacles which stand between him and his goal. Thus he builds and works, modifying and strengthening the outlines of his image according to his wisdom and knowledge.

Each act that he performs is an act based on an assumption. He first assumes he can act, then he acts. Each new decision is determined by what he assumes or imagines will be true and he acts as if it were true. The degree of his success corresponds to the degree in which his

Habitual Mind consciously or unconsciously abides by the creative laws. Most of us, unfortunately, limit our acts and defeat ourselves because, as we are not consciously creative, we are inclined to make all our assumptions and build our image on the basis of precedent or past experiences. If the ideas or things suggested have not been done before, either by ourselves or by some one else, we refuse to make the effort to carry them out. We give up the idea and fail. In ignorance we neglect to increase our mental field by not including the Creative Principle and thus deny ourselves its privileges.

When the Habitual Mind is challenged by a new idea, its normal tendency is to try to show that this idea cannot be materialized because it may be contrary to all past experience. In other words the role of the Habitual Mind is that of the tempter. Consequently we must refuse to allow Habitual Mind to beguile us by arguments put forth in the guise of pseudo-rationalization. We must not allow it to reduce all new ideas to the terms of its own past experience and to consider itself as the absolute within its own confines, but rather we insist that it look to and accept the aid of the Higher Intelligence.

“And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may

prove what is that good, and acceptable, and perfect, will of God." (Romans 12. 2)

Limp thinkers hearken to the voice of the Habitual Mind exclusively, and continue to wonder why they fail when others succeed.

Jesus created mental images in the minds of all His hearers in fulfilling His purpose to awaken the consciousness of men to their divine origin and to instruct them in the use of their infinite power. He imaged God as a Father and Himself, Jesus Christ, as His Son. He increased and extended this image to a Father, who is the King, in whose kingdom there are many mansions, and where His children may consciously collaborate with Him in His Creative Scheme. "In my Father's house there are many mansions. . . ."

To image forth yet deeper truths of the relation of God and men He explained the deepest mysteries by means of parables of familiar things pertaining to the customary mode of life. Man's true relationship to God and Christ was set forth in the statement, "I am in the Father, the Father in me and me in you." Thus the Master Builder gives form and likeness to things of the spirit by employing things of the visible world to illustrate and make known those of the invisible. "Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you." (I Corinthians 3. 16)

Not only must we understand the constructive use of our imagination and know the art of assuming, but we must also have a method by which we can consciously collaborate with the higher faculties of our mind.

Effectively to employ the power of these higher faculties we must first consciously determine just how much power and how great possibilities we attribute to God Mind and Christ Mind. We must appreciate the fact that all that these minds can mean to us and will do for us depends upon just what Power we attribute to them in our imagination. If the words God and Christ, mean to us only a Creator and Power of which we are the products, but separate form and not "one with" and with which we might incidentally or accidentally co-operate, our results in co-operation will be correspondingly limited. Whatever the Creative Power may be, It is manifesting Itself in our experience in exact correspondence to the state of mind which relates itself to It. "For in Him we live and move and have our being." (Acts 17. 28)

Thus it is that we can definitely and successfully co-operate with all the qualities, the power and possibilities which we can attribute to God Mind and Christ Mind. Voltaire said, "We cannot wish for that we know not." When in prayer or desire we turn to the God Mind and the Christ Mind, we are admitting that we know them and the degree of our knowledge and understanding is



shown in the answer to our prayer. Consciously considering all that we attribute as possible for the mind of God and Mind of Christ, and assuming that they are ours to use, are the first steps in conscious collaboration with the higher phases of mind. Then, by wishing, we reach out in our imagination which extends our Habitual Mind and unites it with these higher phases.

The magic of this mental image gives rise to new ideas upon which we can act to create new experiences. A newly created image of success in the mind will stimulate a new sense of being, a new sense of living. It will open the door to new experiences. It can take us away from the present-day world into a realm of new associations and set us watching with curiosity for the next development.

A man who is successful in his work has a state of mind which corresponds to his successful results. Having this feeling, he is able in his imagination to see himself doing still greater things and in his feelings and emotions to identify himself with the new circumstances which, for the present, are only mental, created in his imagination. This vision already constitutes for him a new world.

A man who attains what the world calls success very frequently comes to a point which he describes as a change of luck, but which, in reality, is the reaching of his limit of unconscious action. Circumstances have gone

against him, perhaps because of bad judgment on his part, or for other reasons. He may be a successful industrialist, an expert technician, or a specialist in his particular field, whose work may have been taken over by the government, or made unnecessary by new machinery. In some manner the successful image of himself has been destroyed, and, because he is not conscious of the fundamental laws underlying the methods he has been using, he fails to maintain or re-establish this image. Suddenly he finds himself devoid of ideas to carry him further. His physical state changes in exact correspondence to his mental state. "Nothing is stationary; it is either progressive or retrogressive." His descending scale is the result of his loss of faith in his business and himself; his positive image is becoming negative, is being dominated by results instead of dominating them.

He needs employment and is at a loss to find an opening suited to his experience. He is a victim of circumstances. He has never actually known Creative Principle. In this, as in the majority of cases, what do we find? Naturally, discouragement, worry, fear, but not always complete lack of faith in self. There is still a consciousness of personal value and a feeling of ability, but there are also images of self as a failure and a lack of confidence which are insidiously sapping his mind. Even though he has been a success in the past, he seeks

a new job with a mind of failure and unconsciously it is this mind of failure which he is attempting to sell. He goes into the offices of the men who might be of assistance to him, and does not realize that the muscles of his face, his eyes, his gait, the way he sits down and gets up are all expressing his state of mind. His questions and responses unconsciously contain within them an element of failure, and the mind of the person from whom he is seeking the job and who may even sincerely want to give him one is unconsciously so influenced by this mental state that no constructive ideas suggest themselves.

If he would recall how he felt before he attained his first success, he would find that the type and the quality of mind which dominated him then and undoubtedly created his success are now entirely lacking. He has lost the gift of successful imaging. Every successful man, before he became a success, imaged himself succeeding. All you have to sell or give to the world at any time is your state of mind. If circumstances are not what you would like them to be and you have been a success, recapture that original state of mind. Cease to be a victim of circumstances, regardless of age or experience. Change your mind; build up a state of mind out of mental stuff to fit the job you want. See yourself successful; know that you are capable; count on the higher faculties of your mind to help you. Hold this image of

yourself. You are then actually valuable. Seek a job with this mind. You have something worth while to give or sell.

The same advice holds good for anyone who needs a job and who wants success. Let him identify himself in imagination with the job or the circumstances he desires and, with this mental image, he will necessarily produce feelings and emotions which will cause him to act successfully. This heightens the tempo of life. When we use our imagination constructively we not only wish for things to happen, but we also see things happen and feel them as well. *Think to think*, realizing that you can act only upon the thoughts which dominate you and which produce your experiences. "Be ye transformed by the renewal of your minds." This will introduce new vistas, new experiences, which will increase the entire scope of life.

Let us again summarize our thought processes as they operate for the attainment of a desire. A desire asserts itself in the mind, but, being unfulfilled, corresponds to void, formlessness and darkness—lack of something which is overcome when the desire is fulfilled. We may have one or many desires, depending upon our circumstances. We may desire a job, money, a house, an automobile, a journey, friends, love, character, health, anything representing a lack or want.

In direct contrast to each lack or want, let us see our-

selves the possessors of the specific things desired. When we find that the Habitual Mind cannot suggest logical and reasonable means for obtaining these things, let us, instead of giving up, carry our desire through the necessary mental operations to a successful fulfillment. Begin by realizing that, regardless of what God may actually be, all He can mean to you is the idea you have of Him and the object and place you give to Him in your mind. So you may well ask yourself whether you think your God *can* create the things that you desire. If the answer is "Yes," then without questioning begin the following experiment.

In your imagination give your desire to the God Mind with the same feeling of assurance that you would have in handing over a problem to someone in whose ability and wisdom you had infinite confidence. Against all the ideas and feelings that arise in opposition, hold on; refuse to allow any of the ideas that come from the Habitual Mind to convince you that it is impossible for you to obtain the things you desire. In this conscious collaboration with the First Principle you will eventually find that every act and experience which constitute your living moment, hour and day, have within them some necessary element for the complete and perfect fulfillment of your desire. The results of practice and repeated experiments increase your knowledge of your God.



Ask yourself what it is you would like to have, to be, or to do. Your sincere answer will portray your potentialities. "There is no desire for what is unknown"—Ovid. Although these things are all within the range of your possibilities, it is belief which sustains your desire and makes it an actuality. To include the creative laws of our God Mind in our working scheme increases our ability to sustain and our opportunity to succeed a million-fold. "Acquaint now thyself with Him and be at peace; therefore good shall come unto thee." (Job 22. 21) "Thou shalt also decree a thing and it shall be established unto thee." (Job 22. 28)

As it is the nature of the Creative Principle to establish the things which we decree, it is extremely important for us to realize that we are one with this Principle, and therefore required to co-operate in the process of this establishment and to play a conscious part in creating the image which we wish to be re-created. "The material universe is proved to consist of little more than the constructs of our own minds."—Sir James Jeans.

We have the ability to transform ourselves and our conditions by changing our minds; we change our minds by arranging and rearranging the ideas which compose our mental constructs.

FIRST—We must build up and maintain in the mind an image of self which, when manifested, will produce for us the experiences that will mean success.

SECOND—We must regulate our thoughts and feelings in relationship to this image in the prescribed manner with the expectation that it will become an integral part of our real experience.

These mental constructs are produced in many different ways; there can be no general rule which applies to all alike. The musician forms mental constructs from the impression he receives in sound; the detailed completeness of these constructs is revealed in the title of his work and the interpretation of the composition. Others receive impressions through the eyes, the touch, the taste, making mental constructs vivid and complete. Then there are some who seem not to have any ability to visualize at all, but who think and know exclusively in terms of words. Theirs are verbal constructs.

Experience has shown that no one particular way of building mental constructs is better than another; the easiest and most natural in each case is the one that should be especially considered, studied, practiced and built up. Try to become conscious of your mental constructs by thinking upon your thoughts. While listening to music, conversation, or other sounds, get the habit of seeing things which are being interpreted, the people described, the scenes depicted, or the source of the sound. See clearly and distinctly in your mind some circumstances in the past; see people you have known; clarify and simplify the details as they appear in your

mind. Call to your mind some circumstance pertaining to another person; put yourself in the other person's place; imagine yourself as this person moving through his experiences. Notice your reaction to the situation and contrast the differences between his action and what you would have done under the same circumstances.

Now turn your eyes away from the material world, and separate yourself, as much as possible, from all the things which you have actually experienced. Let your mind soar in the realm of pure imagination, or take the material experiences provided you and begin to build in the mind new and conscious constructs. Draw for yourself new plans, like blueprints; imagine yourself as you would wish to be, provided all the things that appear to be preventing you from being this were removed and all the desired things were provided. Hold these conscious constructs and live with them for a few moments as if they were not merely mental images made of mental stuff but were completed actualities. Begin to practice the art of imaging, regardless of what the gateway may be through which the impressions that form these images come. And, above all, see just what image you hold of God—this God you claim to believe in—what qualities you attribute to Him, to what extent you really believe.

Voltaire considered it unintelligent not to know your God when he wrote, "If God did not exist it would be

necessary to invent Him.” No matter whether God is to you Creative Energy, Higher Intelligence, or the God of your particular religion, question yourself as to just how much power and what possibilities you attribute to Him. Be conscious of the image He actually makes in your mind and the place He occupies in your working scheme. Failure to enlarge your mental area by attributing to your own creative capacity all the qualities that you attribute to your God, and by incorporating them in your business and social schemes, as well as in your spiritual activities, is ignorantly robbing yourself of vast opportunities to accomplish things that only the higher phases of mind can make possible.

It is only by conscious effort and practice that we can realize and make use of the great potentialities that are ours and thus, day by day, increase our power and our understanding.

“Our Mind is God”—Plato. God becomes a reality to the individual in experience. Make this experiment. Try to realize what it would mean to you if experience proved to you the actual truth of all that you believe the Creator to be, of your ideas of His power in all things, of all that you consider possible for Him. Thoughts are things, all the thoughts you have of God are things, are actualities, in your mind—things existing there to be used by you in your daily experiences. Just as we habitually weave into mental images the impressions and the

ideas that come into our mind from our objective world, let us likewise weave all these ideas, these things that we have believed to be true of God, into conscious images in our mind. You will find that all you attribute to this Image of your God will produce yet greater ideas that may be acted upon and carried over into actual experiences.

In making the experiment described we find that the power of God has a real meaning for each of us. It is discovered by the experiences arising from the interaction between the individual and his environment. The insight into self consciously acting in mind is the key to all knowledge and to the explanation of life. "Mind is ever the ruler of the Universe"—Plato.

The various images that appear in our minds as they are produced by our thoughts and ideas may take many forms. Hence, if we wish to attain some definite purpose or some specific thing, we must consciously consider the ideas and impressions that flow into our minds, we must mold them into corresponding figure and form of mental stuff, and must dominate and control them, instead of allowing them to take figure and form in a haphazard way and to dominate us.

Happiness and success do not just happen. They are not accidents, but are the results of the workings of natural laws which we must discover and with which we must collaborate. In trying this method of collaboration



you will find that all the chances are in your favor, provided you believe and seek intelligently. "Men easily believe what they wish to believe"—Caesar. Only those who have dared to act upon their beliefs have ever achieved anything worth while in this world. Few, however, really dare. Men talk about their belief in God, their religion, and likewise all the things they believe they themselves can do, but do not venture to act.

Have you stopped to realize that you make very few attempts to do the things you feel it is possible for you to do, but that you go on instead, day after day, leaving undiscovered the proof and truth of all these things which you say and really think that you believe? If you believe that your mind, the God Mind, and the Christ Mind are one in you, the secret of your power is not alone in understanding that infinite resources are available for you and all mankind to call upon, but the secret lies in the doing of it. "In the beginning was the Word, and the Word was with God, and the Word was God, and the same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made. The Word was made flesh and dwelt among us." (St. John I. 1-3, 14)

To make a beginning believe, and act upon your belief as if it were already proved; in return for your effort you will find that it is really true.

A complete revaluation of all that we have thought and believed is needed to attain the goal which we are seeking. Upon reflection, you will find that the causes for the majority of failures in life are most frequently the results of conditions over which we have been led to believe that we have no control. In reality, however, our lack of control has been due to our failure to understand that there are ways of overcoming these conditions, ways which our Habitual Mind would never dream of suggesting. Let that Habitual Mind, however, unite itself with the Higher Mind and much that has seemed impossible immediately becomes logically and reasonably possible.

We see men and women living out their entire lives, failing and unhappy, because they find themselves occupying positions for which they are totally unfitted. They have chosen the wrong vocation but for various reasons are making a compromise with life. Their lives are unconsciously molded by the ideas and images created by the fear of making a change. That this is a mistake is shown by the achievements of the great men and women of history who have realized their ideals by daring to venture into fields of endeavor different from those in which they began. Thousands of boys and girls finish their education every year without having given any constructive thought to the kind of work they would like to do, or the position in life they would like to

occupy. With little conscious choice they accept the first job offered, provided it gives some promise of economic security. Furthermore, they continue to keep these first jobs, whether they are happy in them or not, because of fear to venture or to take a chance by trying to establish for themselves the kind of life they would really enjoy. Unhappiness and lack of success are due to the fact that square pegs try to fit themselves into round holes. Such people are misfits, often unhappy, ill, and unsuccessful, because they force themselves into distasteful positions in life as they believe no other course is possible. They think themselves to be victims of uncontrollable circumstances.

They know nothing of those possibilities which can be obtained from an understanding relationship with the Creative Principle, from the power of imagination and from the unlimited opportunities which present themselves in controlled and directed thinking. Much will be done to remedy this situation when our educational systems employ a method which not only imparts knowledge and disciplines and trains the mind for some special pursuit, but also, true to the meaning of the word, actually educates—that is instructs the individual mind in the ways it can successfully draw out of itself the necessary ideas, and the ability to manifest these ideas, for the fulfillment of a happy and successful life.

In attempting to increase our consciousness without

including in our teaching a method by which the mind may consciously and intelligently co-operate with the higher phases of mind, we place the average individual in this modern world in a position to be helplessly buffeted by circumstances and environment. Every man has a place which he can successfully and happily fill, to advantage to himself and to the world, if he can only be awakened to the power and possibilities of his own mind. To be conscious of the creative value of the imagination constantly increases the individual field of endeavor.

Limp thinkers have satisfied themselves with the excuse that an unanswered prayer indicates that God thinks it best for it to go unanswered, and therefore withholds the things which have been asked. In the future men who ask and pray will look into their minds and test their faith and, with understanding, will control and direct their thoughts in such a way as to establish and maintain the necessary states of mind which will *guarantee* an answer to their prayer.

The day has passed when intelligent men will accept this alibi which refutes the great purpose and teaching of Jesus, who said: "I come that they might have life and have it more abundantly" and "all things, whatsoever ye shall ask in prayer, believing, ye shall receive. (Matthews 21. 22) To be told that the answer to a prayer depends on whether or not God thinks it best for us to have an answer,

places prayer far too much in the realm of speculation, for, in reality, "According to your Faith it shall be done unto you" is a recognized, scientific fact. The faculties of faith and belief, like asking, can be definitely and consciously strengthened and increased. No matter what circumstances have caused our failure, we can, if we will, employ these higher phases of our minds and intelligently raise ourselves to ever higher levels of accomplishment, overcome all that we fear, have the joy of seeing ourselves consciously solving what were unsolvable problems, face reality with understanding, and have the tremendous thrills which make life an adventure worthy of man.

What a revelation it is to know that all our worries and our fears, our failures and unhappiness, are at this moment blessings in disguise—that they can become our assets instead of our liabilities, and that, no matter what mistakes we have made in the past and what the causes of our worries, we can, by making a beginning, find within them the necessary elements to create and establish for ourselves the happy future we desire!

The real value of conscious co-operation with our Higher Intelligence can be known only through practicing a technique which eventually proves the possibilities of such co-operation. The results we are constantly obtaining are in proportion to our understanding of and



ability to use this Source; and, as with all techniques, practice makes perfect.

Most of us very sincerely claim that we believe in a God, yet we fail to employ our belief for any practical purpose. We wait until we are facing a blank wall and cannot see any possible way out. Then when all other suggested solutions fail, we pull ourselves up and make an attempt to receive help from our God. Then if nothing comes of it, we fall back in desperation and put God on the list of possibilities that have failed, not understanding that the Creative Principle could have supplied the help needed, but that "ye ask and receive not, because ye ask amiss." (St. James 4. 3)

Our creative equipment must be consciously used. We cannot use it satisfactorily until we acquaint ourselves with it. There is no knowledge which can be acquired without effort and purpose. The knowledge of the possibilities that are yours in collaboration with your Higher Intelligence is no exception. We must make a beginning if there is to be proof, and we must have some proof before we can increase this knowledge.

It is possible for everyone to act immediately to improve his condition.

Just before going to sleep at night is, for the most of us, the convenient time to practice our mental technique. At this time we think over the way in which we have reacted during the day to our duties, our problems, our

affections, and, under ordinary circumstances, we fall asleep happy or sad depending upon the feelings produced by our failures and our successes. Let us make a new beginning and apply our method. Instead of going to sleep with a state of mind that has been produced haphazardly by the influences of our success and failure, let us see ourselves in our mind, against this background of experiences, as we would like, the next day and the following days, to be. Do not demand for the moment any more logical reasons for producing this desirable image of self than the fact that it might be worth our while. At least there is a chance; let us take it.

In your imagination feel that a Higher Intelligence has begun to fulfill your desire, working for you during the night, by means you know not. Tomorrow's experiences are bound to be different than they would have been had you not employed this method. Before you arise in the morning, take a few seconds to *recollect* the image you formed the night before, and no matter how contradictory your experiences during the day may be, know that you have already placed your image in the Higher Mind and, again—recollect.

To deny a physical illness, poverty, or any of the actualities of our experiences only gives them a more definite place in our mind than existed before we denied them. The fact that we feel that it is necessary to make the effort to deny is proof that we feel a negative exists.

The most constructive state of mind after having created the perfect image is to recognize that you have placed it in the realm of Higher Intelligence to grow; acknowledge its existence; Know. The experiences you have during the day may not coincide in the least degree with what you may think they should be for the manifestation of your desire, but follow unquestioningly on—recollect. "Be not overcome of evil, but overcome evil with good."

"Thou shalt decree a thing and it shall be established unto thee." Make your decree and strengthen it by adding to it, or if necessary, taking away from it, but, in order not to destroy or retard its progress in development, just know in sustained imagination that it is being done unto you.

Sustained imagination, as contrasted with limp thinking, is the means of creating all that we desire.

"So God created man in his own image, in the image of God created He him; male and female created He them. And God blessed them and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion. . . ."

"This day we fashion Destiny, our web of Fate we spin."

CHAPTER VII  
Men and Genius





## CHAPTER VII

### Men and Genius

THE discoveries of modern science continue to increase man's consciousness of self. He knows that he lives, moves and has his being in a universe of abundance and beauty—a universe which reveals its Creator in laws which can be understood and counted upon with precision. The changing conception of this universe among men of science and genius is clearly stated in an editorial on the speech of Sir James Jeans which appeared in the *New York Herald*, Paris, September 9, 1934.

Until the beginning of this century science was quite positive about the nature of the Universe. It was composed of matter endowed with certain forces and certain motions, acting according to rigid laws, in which there was no place for free action of any kind. Mind was a by-product of this matter in motion and free-will was an illusion.

“How far science has traveled from this materialistic, mechanistic conception in the last thirty years was told by Sir James Jeans in his presidential address to the British Association for the Advancement of Science at

the inaugural session of its annual meeting in Aberdeen last Wednesday. Sir James, who is recognized as one of the most qualified exponents of modern physics, warned his hearers against the crisp, snappy sentences beloved of scientific journalism, such as that 'materialism is dead' or 'matter is no more.' Yet the conclusions of his remarkable review of the extraordinary scientific developments of the last thirty years are just these, whether they are uttered by the 'scientific journalist' or not.

"Matter, as the present generation has become acquainted with it through college courses in physics, is no more. The scientific materialism, which every serious student of physics before the war quite naturally adopted as his outlook upon the universe, is dead. The world-picture of modern physics as presented by Jeans leaves no place for matter in its old scientific sense. He himself declared at the end of his analysis: 'What remains is in any case very different from the full-blooded matter and the forbidding materialism of the Victorian scientist. His objective and material universe is proved to consist of little more than *constructs of our own minds*. To this extent, then, modern physics has moved in the direction of philosophic idealism. Mind and matter, if not proved to be of a similar nature, are at least found to be ingredients of one single system. There is no longer room for the kind of dualism

which has haunted philosophy since the days of Descartes.'

"For Jeans this 'single system' is the Universal Mind, of which our disjointed, finite minds provide an illusory picture. The Reality is this Mind. Its expression is the mathematical formula, which is all that is left in physics, as now understood, after the picturesque garb, in which our finite minds clothe it, is cast off. 'The supreme Mind is the Supreme Mathematician,' according to an expression used by Jeans on a previous occasion. This conception is possible because the mathematics which represent the Reality are not the mathematics of our schooldays, based on iron laws, but a new science where indeterminism plays a fundamental role."

Indeterminism is the doctrine that man is able to will or choose without being compelled to this choice by external causes; and that motives are not externally determining causes; also the theory that the will itself may determine the strength of motives or may be its own motive.

The conception of the Universe now generally held by leading men of science and set forth so lucidly by Jeans, and the implications of this modern conception regarding man's relationship to the Universe, to Creative Power and to his fellow men, appear only as naturally inevitable discoveries to those who have understood the

significance of the facts which the Master Mind of Jesus revealed to the world in all His acts, His parables and miracles.

He understood that we, as human beings, find ourselves vital agents in the march of things, and that by the very nature and intention of the great Creative Principle, man himself must play a part in the scheme of evolution. Through the instruments of the mind we play this part consciously or unconsciously, constructively or destructively, producing health or sickness, success or failure, according to the nature of our ideas. He knew then, as we know today, that it is ideas that count in this world, for ideas are the motivation of all conduct.

Jeans has pointed out that "to say that mind cannot influence matter now becomes as absurd as to say that mind cannot influence ideas; matter must be of the same general nature as an idea; matter outside our minds produces ideas inside our minds; causes must be of like nature to their effects." In the light of such statements how important and vital this advice becomes: "And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." (Romans 12. 2)

To change our experiences it is necessary radically to

modify our reactions to the material things of the material world and the thoughts we hold of our relationship to the Creative Source. This change is accomplished by consciously extending our mental field. To look to, and depend upon, the higher phases of mind as consciously and as literally as we have looked to our Habitual Mind for thoughts that would help us to solve our business and social problems, will prove to us that: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the spirit which is of God: that we might know the things that are freely given us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. But the *natural* man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know *them*, because they are spiritually discerned. But he that is spiritual judgeth all things, yet he himself is judged of no man. For who hath known



the mind of the Lord, that he may instruct Him? But we have the mind of Christ." (I Corinthians 2. 9-16) All things are made possible to us by uniting our Higher Intelligence with Habitual Mind.

How often you say, "Wait just a moment, let me think." Are you not then searching in the mind for the idea needed to solve some problem? Are you not assuming and imagining your mind will produce the idea? Under ordinary circumstances an idea is suggested, acted upon, and is successful. In such cases, all that was needed was for the Habitual Mind to draw upon past experience which easily supplied the idea. Unfortunately, for most of us, when we fail to find a satisfactory idea in these moments of reflection and recollection we do not realize that we can direct the Habitual Mind into the higher phases of mind and there find ideas which the Habitual Mind alone does not supply. By consciously imagining and assuming that these phases of mind are accessible to us we make them a reality in our thinking and in our lives.

Just as we have assumed and imagined that our Habitual Mind will provide us with the necessary ideas, we can also look to the higher phases of mind; assume, imagine and expect these phases to supply us with ideas that are super ideas, on which we can consciously act to produce for ourselves super experiences.

“Every man who observes vigilantly and resolves steadfastly grows unconsciously into genius.”—Bulwer-Lytton.

For many years of my life it was my privilege to have as an intimate friend the great scientist and inventor, Thomas A. Edison, a man with rare wisdom and vision and a supreme consciousness and understanding of creative laws. In his mastery of these laws he manifested to the world many of the greatest of all the divine secrets, revealed them so simply that they could be intelligently comprehended by many and thus made possible such great developments in science and technology that his works make him one of the greatest benefactors of mankind in all history.

He once made the following statement to me: “As I analyze my reactions to thoughts and ideas which appear in my mind, I feel that the mere fact that I have an idea is proof that the same source which gave me the idea will also show me how to work it out, provided I hold on.” He looked upon an idea as an object in the mind to be consciously unfolded with method and purpose and, in this wisdom, he delved into the deepest secrets of nature and revealed many of them for the success and happiness of mankind. As he reasoned that something could not come from nothing, the fact that he possessed

an idea convinced him that there existed a source which, by its very nature, produced ideas in the mind that could be reproduced in the physical, material world. The source and the idea were actualities to be dealt with consciously. The fact that he felt it necessary to hold on proved he was also conscious that something was opposing him. That opposing something could be only his accumulated consciousness, his Habitual Mind, which had not yet had the new experience that the new idea would produce in its evolution from the unseen to the seen. Each step taken, or event produced, in the process of bringing this idea from the unseen to the seen would be added one by one and increase the sum total of accumulated consciousness.

This opposition to the new idea by the states of mind which have not yet had the new experience, and overcoming this opposition, are a part of the predetermined scheme for conscious creation. If our Habitual Mind, or accumulated consciousness, could of itself alone suggest the thing necessary to be done in order that the idea might be manifested in the material, we, the individuals, would at once be every thing in ourselves alone, and the need of a God or a Creator would not persist. When, however, an idea comes into our mind and our accumulated consciousness cannot supply us with the means to reproduce it, we at once become conscious of our need

for a Higher Intelligence. This need causes us to look beyond our Habitual Mind.

It is the activity of belief which reaches out and unites us with First Cause, our Higher Intelligence. Faith in holding on protects the idea in the realm of Higher Intelligence against the negative suggestions arising from worry, fear and apprehension. Unquestioningly holding on with the feeling that the operation of First Principle will fulfill our idea is the conscious part we play in co-operation with Higher Intelligence. Many people are conscious of the great value of that state of mind which holds on with courage and patience, feeling that eventually success will be attained. But just to hold on and not include in our vision these higher phases of mind, limits the strength of our motive in holding on and consequently we unconsciously employ only a small percentage of our power and possibilities. By including these higher phases in holding on we extend our plane of creative ability to the very limits of our imagination.

Edison, by including, and depending on the source which gave him the idea to show him how to work it out, was undoubtedly employing faith in the same source as the Master Mind of Nazareth, with the same mathematical precision, but in the terms of his own interpretation. "Commit thy works unto the Lord and thy thoughts shall be established." (Proverbs 16. 3)

“Know this, that the trying of your faith worketh patience. But let him ask in faith nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed.” (James 1. 3, 6)

Science pushes farther and farther into the unknown realm. Just where the border line between the material and the spiritual is, we cannot say, but to think that what is beyond the reaches of physics is unreal, is as false as the belief of a century ago that there was a difference between matter and energy, or that it would be impossible for men to speak across oceans and continents through thin air.

Just as the idea of music coming out of the air and sounding from the resonant diaphragms of our radios would have been unbelievable even to our grandfathers, so the fact that water and fire could create a force to drive great locomotives was beyond the comprehension of an earlier day. It was no accident, but faith, which led the boy James Watt to develop his strange device. Countless thousands of other intelligent men and women had beheld the bobbing lid on a tea-kettle, but Watt sought to find the underlying cause. Urged by his imagination, he followed his boyhood observations, carried his knowledge into the laboratory and the workshop, and in time harnessed this new force which gave a controlled energy. With a vision within him of the potentialities of his new knowledge he was able to make



tangible this image. To the rest of the world there was launched a new force which is far more than a physical invention; socially, economically, politically, it revolutionized the world.

The physical laws have remained unshaken by man's advance; in fact they have become more thoroughly recognized, for the method of man's advance has not been by overcoming physical forces, but, by inspired thought, to discover their inherent natures and collaborate with them. Wilbur and Orville Wright, when they dragged their strange framework of cloth and wood to the top of a dune at Kitty Hawk, had no intention of overcoming the powers of gravity. Because they stood firm in their knowledge of these powers, they could see how these powers could let them fly, for their first ship, even as every airplane today, kept aloft by bringing about a conflict between gravitational forces and air resistance. They knew that as surely as the earth draws a heavy plane of wood or metal downward, an upward force of air may be created which allows the plane to soar.

During the long winter months when these two brothers had labored in their little bicycle shop in Dayton, building their machine, their friends and neighbors scoffed. Ignorance labeled the efforts of these two men as striving for the impossible. Several failures had almost discouraged them, but they were driven on by the

one great urge to create what their inner vision had seen, held and believed. Truly "faith is the substance of things hoped for, the evidence of things not yet seen." Creative ideas in their minds, to which they held on, were leading them on to success.

Magnetism was known to the Greeks for centuries, but Michael Farraday saw beyond the plaything which it had been and made of it a servant to man, thus developing the basic phenomenon of our modern motors, generators, transformers and other electric machinery. He took up the torch lighted by Volta with his electric cell and carried it on for our modern Edisons and Teslas, de Forests and Steinmetzes to create the thousand devices we use today.

These men were all actuated by their conscious or unconscious ability to draw upon the Higher Intelligence which they applied to find the underlying causes. Like saints they visioned, like prophets they foretold; and matter became the instrument for the manifestation of their desires.

This creative force in men, in its highest sense, is a selfless force in that it urges men to bring forth not for their own need alone, but for others. Alexander Graham Bell, while applying his knowledge of electricity in seeking aid for the deaf, obtained the idea which produced that modern wonder, the telephone. Neither Harvey nor Pasteur was driven by the hope of per-

sonal gain; they were driven by the desire to achieve for the whole world. Their faith and understanding brought them success, for they worked in a labor of love, a love of mankind. "And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing." (I Corinthians 13. 2)

Discovering the laws of nature made the accomplishments of scientists, from Roger Bacon to Mme Curie, possible. That other people do not understand these laws and forces makes no difference in the operation of them. What seems to many to be supernatural is in reality natural. Nature cannot be unnatural. The fact that radio waves cannot be seen, felt, heard, tasted, or smelled, does not make them less real, less usable, or less controllable than the flow of water through a pipe. The principle of radio existed long before Marconi envisaged its place in the world. "Know that ye have the thing even before ye ask." Just as a blind man cannot comprehend completely what someone with good eyes can see at a distance, so one who had developed another sense would know a world strangely unfamiliar to us. Marconi devised a detector whereby radio waves could be made audible; he brought to us the realization that something we believed metaphysical was within the realm of physics.

In the lives of men of genius we see audacious dreams and projects come true, dreams and projects which even though when first conceived were unwarranted by circumstances and conditions, later revolutionized the world. With faith and courage these men focused their attention on their objective, undaunted by negative facts. Their faculties were constantly alert as they lived, with anticipation and foresight, an inner experience which later became an outer reality.

Napoleon in his school days envisaged himself at the head of great armies, and later, at the height of his career, he fought and won every battle in his imagination on the eve of the actual engagement. His acts and decisions were the unfoldment of a victorious mental pattern. Lord Nelson was confident he would become a hero, even at the time he was declared unfit for the hardships of naval service. Catherine the Great saw herself an Empress when she was but a child princess in a petty, impoverished principality, a member of a family in which daughters predominated, and many of whom remained unmarried. Disraeli held the vision of himself as Prime Minister of England in the face of many odds, even when, after his first speech in Parliament, he was jeered and booed. Thus it is that faith and imagination create.

The mind which believes that things will happen against all odds is depending on some source which has

greater knowledge than Habitual Mind. Extending the mind into a realm beyond the habitual reasoning is, consciously or unconsciously, including the higher phases of mind, regardless of the terms in which these higher phases are interpreted. "If thou canst believe, all things are possible to him that believeth." (St. Mark 9. 23)

"Now concerning spiritual *gifts*, brethren, I would not have you ignorant. . . . Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another *divers* kinds of tongues; to another the interpretation of tongues: But all these worketh that one and the self same Spirit, dividing to every man *severally* as he will." (I Corinthians 12. 1. 4-11)

As physics, astronomy, mathematics, biology and chemistry have led men into a higher philosophy, a newer understanding of life and the world, so the seven arts have been a path to our deeper comprehension of



life. "Art is the conveyance of spirit by the means of matter."—de Madariaga.

The Greek axiom, "Know thyself," is a precept so profound that it will reveal to us the secrets of all the laws of creation and it is through the arts that much of the wisdom has been found. Fundamental truths have been grasped by many and inscribed in word, stone and color. What is so revealing, so deeply moving, so able to bring us face to face with the true self as music? Schopenhauer said: "Great music is the passions silently regarding themselves." Rembrandt could see a universal beauty in the homely, poor people of his own city and, while his contemporaries searched the world for subjects, he remained at home, making wonderful masterpieces. Michelangelo saw his *David* in a block of marble which had been rejected by a score of other sculptors in Florence. Leonardo da Vinci, whose vision embraced practically all of the later developments of science, said: "The idea or the faculty of imagination is both the rudder and bridle to the senses inasmuch as the thing imagined moves the senses. Pre-imagining is the imagining of things that are to be. . . . How admirable thy Justice, O thou first mover! Thou hast not willed that any power should lack the processes or qualities necessary for its results. Our body is subject to heaven, and heaven is subject to the spirit."

"There is nothing either good or bad, but thinking

makes it so." "The fault, dear Brutus, is not in our stars but in ourselves, that we are underlings." Thus did Shakespeare place his finger upon a truth not seen by all. Within us lies the touchstone. It is the power of mind which gives to each thing and deed its true and real significance.

The world of the mind is not a new discovery. Those who have sought have found within it the means for greater power and opportunities and have become the above-the-average, the extraordinary and unusual. All these men consciously or unconsciously used this Mind which Jesus named the Christ Mind in you. It was this mind acting in them that brought about their achievements. "Nature is full of infinite causes which were never set forth in experience."—da Vinci. Through the consciousness of this mind in you new worlds are yet to be discovered. They who "knocked and obtained" the secrets revealed in art and science have handed them on to posterity, and today we, without much knowledge of how it has been done—indeed few of us are seriously concerned—partake of and enjoy all the gifts that their efforts have provided. Directly or indirectly the greater part of our daily lives is dependent upon the men who have made these discoveries and those who have developed them.

While discoveries and gifts of the unusual can be assimilated and used by us, we ourselves cannot be lifted

up and become *individually* creative until we, too, learn the laws of higher mind operation. Today the entire collective consciousness of man must be lifted up individually. The individual must discover the *laws of his own mind*, which not only permit him to partake of all that the past and present can provide, but, above all, make it possible for him to be consciously creative in the future. These laws will reveal to him personally secrets which the minds of others cannot reveal to him. "He that believeth on me, the works that I do shall he do also; and greater works than these shall ye do." (John 14. 12)

What men need is not to be told *what* to think but *how* to think.

The type of mind which is used by great thinkers to serve their individual purposes is something of which every man should become conscious. A method of thinking should be employed which can be applied simply to all problems of everyday life that cannot be solved by habitual thinking. This is a method which offers a solution of all problems great or small. Conscious practice increases your ability to place yourself, step by step, on this higher plane of accomplishment. This type of thinking is the key which opens the door to a phase

of mind other than the phase we ordinarily use and which requires a different technique.

One accepts this new type of thinking with the spirit of a true pioneer. It offers unlimited possibilities, great wealth and the promise of things more valuable than previous experience has led one even to imagine. It is a new world which, when explored and developed by individual experiment, gives up its vast hidden secrets willingly. For this purpose the average mind requires a new kind of education. The study and analysis of the experience of other human beings can be of infinite value. We can profit by the results of their successes and failures, but fundamentally we must be trained to use our mental equipment freed from all outside influences. This new education can be acquired by becoming conscious of our latent mental equipment. Just as a certain type of mind was necessary to make the right deductions for coping with the undeveloped conditions which the pioneer encountered in his newly discovered material world, so a definite type of mind is required for the pioneer in this newly discovered mental world to enable him to make his experiments a success.

Unfortunately, the requirements are such that the knowledge we have obtained from the conventional education and from past experiences does not help

much. Each one is required to make his own experiments and to approach this new realm with the mind of a little child, a mind that is not biased by habit and dominated by precedent—a method of thinking that is, for the adult, almost, if not entirely, contrary to his habitual method of thinking.

A new arrangement of thoughts and a new method of using the mind are required. It is a simple method of thinking which even the most experienced and highly educated must learn to apply. It is a new type of thinking, capable of obtaining new things which otherwise could never be obtained and also capable of carrying forward all the results of the successful achievements and victories of the past into a scheme of life which will establish a New Day. It is this type of mind which will lead our civilization onward into ever greater achievements of success and happiness.

Today these logical possibilities for the future give man an entirely new perspective. With this world offering us all its glorious opportunities, the field is as new, in a sense, as it was when man first began to make a place for himself in it. Pioneering and exploration are again the requirements of the day. The future will reveal man's individual, as well as collective, consciousness of Creative Principle and his ability to make for himself a better and more enlightened world in which to live. With it all comes a new kind of education for



the unfolding of a material world to fit the new knowledge.

“One Universe made up of all things; and one God in it all, and one principle of Being, and one Law, one Reason, shared by all thinking creatures, one Truth.”—  
Marcus Aurelius.

“I can of mine own self do nothing.” (John 5. 30)



**CHAPTER VIII**  
**Ills of the World**



## CHAPTER VIII

### Ills of the World

**G**REAT mass struggle is nothing but a grouping of individual inner struggles."—Maeterlinck.

After an era of great prosperity and abundance, in the midst of amazing scientific achievements, we find ourselves struggling in a world sick, disabled and depressed. Even to the casual observer it is overwhelmingly clear that the disease is not isolated; its effects are world-wide, revealing not only the weakness of a single nation, but deep underlying defects in our whole civilization.

The failure to find a cure for a universal disease is hampering all departments of human endeavor and actually destroying many. The struggles of nation with nation, of capital with labor, of individual with individual, are evidences of a universally disrupted mental state, producing its corresponding physical state—a world chaotic, in revolution; a world depressed, mentally and physically ill. In the lives of every member of society, from the most influential to the most humble, are evidenced distinct symptoms of



this disease. Many of those with unusual capacity for work, ability and talent feel that they are completely defeated in their longings and strivings for a more abundant life. Success no longer appears to be the reward of hard work, perseverance, application and talent. Competition between the shiftless and the industrious has lost its meaning. Those who are actually maimed and disabled are not the only public charges; some of the ablest and most efficient also share this position—all are infected. A spell of some evil spirit seems to have fallen upon the world, insidiously dooming ambition and ideals to futility.

As we lose faith and confidence in banks, in agencies of government and in the men we have looked to as leaders, we also become discouraged and lose faith and confidence in self. Our vision is limited, our imagination is crippled. We think that the doors of opportunity have been closed to us through no fault of our own.

Each day we find our newspapers filled with new cures, with experimental plans to promote trade, to establish a more satisfactory relationship between capital and labor, with experimental plans for the farmer, for a new order of society in Russia, Italy, Germany and America—all remedies suggested to cure this sick and disabled world.

Although we may believe our statesmen are sincerely doing their best to lead us out of this chaotic situation,

the results make it difficult for even their most ardent admirers to be convinced that they are dominated by plans and ideas which contain the factors necessary for a cure. Each day we continue to face new problems without finding any practical solutions.

As individuals continue to form anti-social groups, the leaders must recognize that the existing social order is failing in its purpose and is not helping the individual to help himself and each to help all. Statesmanship requires clear thinking above all, and such thinking will show that the government must recognize the fact that restoration can be effected only by assisting all men to help themselves in all ways. This cannot be done by politicians whose sole training is in the art of gaining for themselves some public office. Theirs is a traditional mental routine, which attempts to solve problems without understanding the fundamental laws which govern human life, without taking into consideration the vital importance of controlled imagination in relation to negative situations.

Wars and revolutions which aim to produce a better ordered society by overthrowing governments, by destroying life and property, certainly cannot provide a cure. Such remedial methods prove to be more disastrous than the disease.

The cure can be accomplished only by uprooting some of the old mental processes and our deeply fixed men-

tal habits. Thinking as well as acting must be regarded as a necessary function. We must begin to make it as much our business to think as to eat, sleep and drink. Until our habits of thought are studied, understood and corrected, society at large cannot meet its problems intelligently; and until it becomes truly intelligent in its thoughts and in its actions, it cannot hope to find a cure or to obtain freedom and true abundance. Like a gardener working with his plants, statesmen and politicians may trim, prune and cultivate, but the power of growth does not lie in their hands. They can assist only by aiding men to use their inherent powers.

Prosperity and happiness can be attained only by man's accepting his responsibility to increase his individual initiative in the business and social life of which he is a part. The greatest assistance the government can give is to preserve and to protect the liberty of the individual, in order that he may be free to use his power of thought and make of himself a more highly individualized human being.

Today, more than ever, man's mental and spiritual values, as well as the physical and material, must be given practical consideration. All these minds in conflict must be made to understand that their sufferings and failures are not due to the hatred and unjust persecution of their fellow-men—and possibly to the wrath of their God—but rather to man's ignorance of true values and

of his relationship to the Creative Principle and his own higher self.

What is needed is a change in the understanding of human nature. The individual self is not recognizing its true importance, its true value. Common sense may have met the simpler problems satisfactorily in the past, but with our more complex life and the new world which it reveals, a deeper understanding must be found. Common sense must be allied with the super intelligence which all men have and can learn to use. Man must come to know that he is not a victim of fate but that he himself limits and conditions his circumstances and his entire being. His fate is in his own hands.

Conscious redirection and control of our thoughts can bring into light the necessary mental and spiritual processes by the use of which the individual can participate in plans and schemes for both individual and social regeneration. Therefore, we must become thinkers and consciously use our creative ability in meeting each day's problems with a fresh, unhampered intelligence. We must understand that in order to be masters of our fate we must at all times be servants to the Creative Energy revealed to us in our minds, for the power which can heal the world lies in the recuperative powers inherent in each individual mind. Leaders and teachers can assist these natural inherent powers, but they can-

not replace them. This sick and crippled world can recover only when we all realize that the recovery of any function is solely within the power of the mind, and that will, choice, faith and belief and imagination are the individual faculties which every one of us can strengthen and use more effectively.

There can be a constructive beginning for all mankind if all men will feel that it is their duty first to *arouse themselves* to their own individual responsibility and accept the individual part that is theirs to play in the scheme of things today. It is, therefore, the task of individuals to overcome the negative situations which defeat society, by envisioning new conditions in which mankind can live more happily—a vision which will of itself produce ideas to overcome the privations and the unhappy circumstances which man must now endure. Progress of society in general, therefore, is dependent on all individuals taking the initiative in imaging a positive ideal of society in opposition to the existing negative.

The history of this present technics may then still be one of great universal progress and success, outstripping the imagination which conceived our great modern cities with their towering structures, proclaiming that today a saving idea has been born, grasped and used, an idea which redirected creative energies into new channels. The technics which has helped



to build up our wonderful civilization, unlike other technics, need not fail but, instead, may be appreciated and understood as the progenitor of a more magnificent future. No matter how true it may be that "other grand forms of culture have been eaten up from within" though in "what fashion we know not," nevertheless we, unlike others, can begin to build up *within* and continue to show in the material world evidences of an inner grandeur and understanding which are today beyond the imagination of any mind.

There are very few people in the world who really think. Generations of wrong thinking have bred wrong mental habits. Human destiny must cease to rest on the shoulders of a few thinkers who, obviously, cannot bring about the change needed to benefit all mankind without the co-operation of all mankind—without the co-operation of individual conscious thoughts. All those who have formed the habit of allowing others to think for them and who mistake their half knowledge for wisdom, must learn the true state of affairs and accept their individual responsibility. Until they become conscious of their own limitations and begin to form the habit of thinking on a logical, constructive basis and of co-operating with Creative Energy, this chaos will continue.

Redemption of the world lies in the breaking of mental habit; the bringing into the light of mental and spiritual processes by individual conscious co-operation;

the realization that the producer and the produced are *one* in all manifestations, spiritual and material.

For several generations past industry, in the process of developing itself, has produced new ambitions and ideals and also a new set of social problems.

Before, and in the beginning of, this mechanistic age, which even now is comparatively young, the social and political systems were designed to develop and control our economic system. But today industry has become so powerful that it has made the economic system the dominating and controlling force of all our political and social institutions. What was once the controlled has become the controller. A new social system has superimposed itself with a new set of values, values arrived at unconsciously.

This social system is proving in actual operation to be disastrous and is disrupting and disorganizing the relationships of human society. For us money has become the reason and purpose of life—loved and worshipped.

In blind ignorance we are approaching the same critical situation which beset other nations in the past, and are allowing ourselves to be doomed because of our disregard of the true source of all our power and abundance. 'When we have eaten and are full and have built goodly houses and dwelt therein, and our herds and flocks have multiplied and our silver and gold is multiplied and all that we have is multiplied,

we say in our hearts, my power and the might of mine hand hath gotten me this wealth.'—"Pride cometh before a fall."

Our powerful mechanistic system is regarded as the unlimited and infinite provider of all things pertaining to the happiness of mankind. Hence we find today that men in their effort to serve false values more and more faithfully have been blind to the facts that are carrying them ever downward. Without recognizing it, they have allowed themselves to be pulled away from the only true and ultimate means of freedom, as they become less creative human beings and more a mechanized part of a system. Inherent spirit and soul have become so absorbed that their true purpose and meaning have been unconsciously sacrificed and lost in the faith that man has put in the promises of this system to provide life's necessities and demands.

The value of individual creative mind is being lost.

"But what doth it profiteth a man if he gain the whole world and lose his own soul?"

We have had this question answered, sadly and pathetically, ever since the financial and economic collapse of 1929, which crushed out the happiness, future hopes and lives of so many people throughout the world. The suicides, the insanity, the millions of unemployed, the poverty and suffering, and the inefficient and ineffective means of remedying the disaster, are among the blatant

evidences of the false sense of security produced by a system considered infallible.

The world is still unconsciously and ignorantly pinning its faith to the power of things seen, to power manifested in material things already created, remaining blind to the fact that these things, with all their manifestations of power and abundance, are, after all, only effects. They are the material manifestation of the thoughts and ideas of the minds of men, images of the mind manifested in the material, effects to be appreciated and enjoyed. These material, visible things are not the *source* on which one should draw to live, to think and to reason. They are not the power on which to pin one's faith, for, like all material things, being effects and not causes, they must eventually outlive themselves, must change and disappear. How sad it is to see all hope for the future and faith in self completely disappear for those who depend upon this system for continued future happiness and success!

The states of mind of most of us have been built up, established and maintained under the influence of limited ideas derived from these material things. Ideas which originate from effects, instead of ideas which originate in *First Cause*, have no foundation for a logical and rational assurance of happiness and success.

Little do we realize that these ideas have placed us today in a world similar to the world found by the

pioneer of the past when he arrived in a virgin country. Looking upon its raw state he found this new world chaotic by comparison to the pattern suggested by his past experiences and the hopes and desires in his mind. The future that he built for himself depended entirely upon the outlines of the blueprint which his particular type of faith, vision and wisdom had produced in his mind. The blueprint from which he built his future was drawn wholly from precedent and from his hopes and desires. He imposed his ideas upon the face of nature according to this blueprint and altered things by controlling the production of food, directing the flow of water, the cultivation of the land.

Now the day has come when the forces which he was employing carry on of their own volition and have become his controller instead of the controlled. Unfortunately, because the blueprint was drawn up without the knowledge of man's own creative ability and power, it was so limited that man has become a victim of his own creations.

On account of the lack of understanding of First Cause, we find ourselves in a chaotic forest. Our chaotic forest is the maze created by machinery, disrupted governments, wars, overproduction, and faulty distribution. It is necessary to pioneer again. We are on the border of a new frontier; a new day has arrived. We have an open world to explore and develop, a new world to



conquer which offers still greater opportunities. Just as oceans which were barriers have become highways to promote trade and commerce, so the very things we regard today as obstacles will become tomorrow the means for growth and accomplishment, and we shall find that, far from having arrested our progress, they have opened doors to a new world.

We can realize our power to transcend precedent to create a correct mental blueprint. We can learn to use the Creative Principle, to understand Its laws, and to co-operate with them in order that we may become what we were created capable of being—*consciously creative*. Each of us can find a method to remedy the undesirable circumstances that arise in our lives. We can direct creative forces intelligently in such a way that they continue to build for us, and that we remain the controller instead of becoming the controlled, that we create and do not destroy.

The method outlined in this book, is not only a method for the individual by which he can lift himself to ever greater heights, but it is also, for this very reason, the method for solving group problems. It can bring about the necessary changes in our present economic, industrial, political and social systems so that each works for and complements the other for the common good. If representative government must be remodeled and the economic, industrial and social systems

reformed, let the leaders meet at first on a common mutual ground where ideas will inevitably be produced containing elements of beneficial mutual relationship.

Leaders must realize that men are something more than different individuals and that their activities are not altogether aimless or directed wholly by chance, but that, viewed as a whole, there is a discernible, ordered pattern behind all this confusion—a pattern showing itself in dependable laws.

As all men are made in the image and likeness of God and hence are derivatives of the one Creative Source, it follows that this Source must become the only basis on which all men may logically meet when seeking to solve problems for the good of all. That the laws operating in this Source are discernible by means of observation and careful analysis was discovered and explained by the Jesus of Nazareth.

Jesus clearly stated the guiding principle of action when He said, "Again I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them." (Matthew 18. 19-20)

When the seemingly unsolvable problems are to be solved and all logical ideas and plans fail, then it is that leaders should agree to state their various solutions

in the terms of a general ideal. This can be done by visualizing a people possessing a successful and happy state of mind which is being produced by an ideal economic, industrial and social system. This mental image is made without first specifying just what this ideal state must be or the means by which it is to be created. The image of a successful and happy people produces ideas which will reveal the means for creating this ideal state. Ages ago Aristotle stated, "There is no science except of the general," and this was also understood by Saint John when he said, 'In the beginning was just the word.'

Let the leaders then consciously relate this general image, which the ideal or words evoke in the mind, to the Creative Principle, by assuming that the Creator of Mind and all its faculties, will cause to be produced ideas that otherwise could never be brought forth.

Although our Higher Intelligence remains at all times mysterious, and eludes investigation and complete interpretation, yet we may, by employing a conscious technique, which has been revealed to us by Jesus, transcend the things of this earthly existence and learn to use the creative faculties of our Higher Intelligence and to understand them sufficiently to bring them step by step under the control of the will. As God has given us minds, it is part of the duty of life for man to include God in his thinking.

Have we understood the vital meaning of all this? Have we followed this lead? Unfortunately we have not. To the halls of government come the men and women who should gather for the common good. On their shoulders rests the responsibility for finding those steps which should lead the social state toward a more harmonious and a higher plane of living.

Democrats, Republicans, Farmer-Laborites, Socialists—all have a preconceived notion of the steps which should be followed for the common good. Many of these professed beliefs have been outgrowths of party opportunism, of a sense of opposition, of an anti attitude, or of a demagogic plea for votes. Committed by their rigid attitude of mind to party rules and to humanly formed and limited social cure-alls, these legislators come together not to find the best solutions for the fundamental problems which confront the nation, but to carry through their individual schemes and win for themselves notice, publicity, votes; theirs is a selfish purpose, to seek self-preservation in political life. Insidiously this law of self-preservation finds expression in the halls of government. Consequently it is the success of the individual method or system which becomes the thing that is individually worked for, instead of the success of the primary cause. Method or plan becomes the object of their desire. They are deceiving themselves.

Their minds unconsciously produce ideas for the

carrying out of their individual methods, already firmly entrenched in their minds, instead of ideas for the success of what should be their true purpose. Without question Jesus attempted at all times to make us conscious of First Cause and to help us to include it consciously in our schemes. The success and failures of these legislators show the extent of their understanding of the true interpretation of His meaning.

The statesman, the congressman, or any public office holder, however, need not feel that his success depends on the whims of public opinion and sentiment or that he can employ only measures based on precedent and dictated by Habitual Mind. On the contrary, let him hold an image of himself as a leader, able—because he can produce constructive ideas by uniting himself with Higher Intelligence—to serve the public interest effectively and thereby to win public sentiment and support.

The use of this method and its basic ideas may serve *our* statesmen, but how, it may be asked, can it help the leaders of other lands in which different beliefs hold sway? In every land, as Jeans points out by inference, thinking men hold some concept of a creative power and have some ideas as to their relationship to this higher intelligence. Therefore, whatever may be this concept and these ideas, whatever the name given to the supreme source of power and intelligence, whatever the race, cult or creed of the individual in foreign lands or



in our own, it is possible for the individual—and hence also for the group—to adapt to his mode of habitual thinking this method of uniting his individual mind with the higher power which he is accustomed, even if only vaguely, to recognize. Once this higher power has been included in the working out of the individual's problems, and those of the nation or the world, ideas for the solutions of all these problems will be generated with surprising speed and efficacy.

It might, in fact, almost be assumed that Jesus recognized the universal adaptability of his teachings to the needs of men of all races, all lands and all creeds, whether or not all men accepted him as divine, because, by the use of parables and miracles, He sought to reduce His knowledge to such simple terms that it might be understood and used by the different types and classes with which he came in contact—kings and subjects, rich and poor, wise and foolish, sick and well. All must be enabled to understand because of a realization of the applicability of his methods to their individual problems.

Despite the simplicity of the creative laws expounded by Jesus, and perhaps because of their biblical phraseology, we in this age have failed to perceive that these laws are still as vital and as essential to us as they were to the men of the first Christian century. Failure consciously and properly to use those laws accounts for the

depressions in finance and industry, for the crises in politics and government, and for the upheavals in all forms of society with which we are oppressed today. Modern science, even without the aid of religion, shows clearly the need for an intelligent understanding and use of Creative Principle by which—and by which alone—we can aspire to a practical and satisfying solution of the problems of the individual, the nation and the world.

To find a solution for the problems of the nation or the world, vision a world evolved from negative conditions into a state of greater abundance, order and beauty. In replacing the negative with a positive, produce the image in the invisible which you wish to be reproduced in the visible; intrust it to the *will and ways* of your Higher Intelligence. Hence, even though your Habitual Mind is convinced that the program of some political party, or the adoption of some creed is the way to success, care must be taken not to replace the will and way of your Higher Intelligence with preconceived methods—your will and way.

In facing such pressing national problems as are presented by the distressed condition of the farmers, the unemployment of millions, the inadequate distribution of purchasing power and the ever rising cost of government, constructive ideas for solutions will be found as soon as all those dealing with these problems realize

that it is their first duty to make use of their Higher Intelligence.

Let them, for the moment, look beyond the measures they are advocating, but which have not yet provided a satisfactory solution. In order that new ideas may arise, either to enhance the value of these measures or to suggest new methods, let there first be created in the mind a positive image. This should be the image of a society in which the farmer is prosperous and contented; in which every unemployed person has employment under reasonable conditions and at a reasonable wage; in which every member has a purchasing power great enough to enable him to maintain himself and his dependents in at least a reasonable degree of comfort and satisfaction and to enjoy the benefits of social improvements.

When such images are transferred to the realm of our Higher Intelligence and are held in that Mind long enough and by enough people, ideas will be born for changes in the structure of society, economic, social and political, which will bring about the desired improvements.

Where two or three are joined together and consciously transcend their Habitual Mind, things far beyond the understanding of the Habitual Mind are possible.

Today, as always, we are moving, living, and having our being in First Principle whose scheme of creation is

that things of the invisible realm continue to force themselves upon consciousness in order to complete themselves in the material and produce for us a greater abundance. The true purpose of all our social systems is to provide for all. That system which best manifests this purpose we will, of course, embrace. When, however, we see operating a system which makes us fear that we shall not be able to obtain the necessary food, clothing and shelter, work and the inspiration to work begin to wither and eventually die.

Any system or idea which aims to be practical without including a sane and logical use of First Principle can never be helpful at the stage we are now facing.

Any method which is suggested by existing conditions alone and which does not include First Principle, is doomed to failure. There is no other way. Complete understanding of these mental processes is essential to personal happiness, success and social progress.

To the prophecies of doom of such men as Spengler we may answer that in the power and possibilities which are hidden in our mind—waiting only to be revealed and intelligently applied—lie the means of assuring that our modern Machine Technics need not, “end with our civilization destroyed and forgotten, our railways and steamships as dead as the Roman roads and the Chinese Wall, our giant cities and skyscrapers in ruins like old Memphis and Babylon.”

However, the minds behind these technics must recognize the importance of spiritual as well as material values and must apply them jointly for constructive results as taught by the Great Master. He, whose ideas were sound and logical enough to found a civilization, at no time recognized war, revolution, or bloodshed as offering a constructive method for the development and advancement of a great culture and civilization. *He declared the meaning and purpose of man's inner struggle to be the necessity of relating himself to the Source of all ideas in order that he might consciously create.* This is the only means by which he can ultimately produce peace, prosperity, happiness and health and continue to build a well ordered world. "Be not conformed to this world; but be ye transformed by the renewing of your mind." (Romans 12. 2) In other words, do not allow the ideas which spring from existing conditions to dominate you, but control your thinking and employ First Cause to create new conditions.

Whether we have understood it or not, this principle has been, and remains, the fundamental principle in creating our civilization and our culture. This rule has stimulated all scientific research and has opened the doors into the realms of physics and chemistry and all departments of art and science. Is it not practical to apply with yet greater understanding this same principle to carry us on to ever greater success and victory? Un-



doubtedly the moment has arrived when every man must recognize his ability to become consciously creative, must lend his help to the leaders and, with concerted power, must carry this civilization on to a more magnificent proof of the eternal creative power of God revealed in man.

The escape of the limp thinkers is to say, "Impractical—the ideas and imagination of a dreamer."

Our great Christian civilization, however, was built upon the ideas and teachings of the Man who was regarded in His time as the world's greatest dreamer and the most impractical of all men. This incredulity remains today the attitude of mind, taken by those who lack creative consciousness, toward the discoveries and inventions of those who are aroused to their creative ability.

The power of individual conscious thought was revealed to us by the Mind of the Master, who discovered this power within Himself and who gave us a method to direct and control the energy manifesting itself in all nature. By grasping and using this power, individuals can draw upon unlimited resources to build and maintain an ever greater civilization and save this culture from the fate that befell the people of a buried and forgotten world. Unfortunately, however, men, like dumb animals, fail to recognize the presence of this power and continue in their ignorance to deprive

themselves of the many things that it can and will supply.

The roots of our civilization are penetrating ever further into the foundation upon which it is built. This foundation is the truth, understood and taught by Jesus of Nazareth, that within the mind of man are faculties which enable him to control and direct creative energies for the purpose of fulfilling his desires. The intelligent man who wishes to live and succeed naturally wants to know something of the source and creator of his ways, of his thoughts, and of a method which will produce the ideas necessary to carry him forward.

In the light of human achievements we see that many an average man can quickly and easily lift himself to the plane of above-the-average and the below-the-average man will find himself, not only on a par with the average, but also with an opportunity to surpass his above-the-average brother, providing he will consciously and intelligently think and do.

Years of intensive study have convinced me that the teachings of Jesus reveal *the purpose of life to be the evolution of man from what is, in effect, unconsciousness to a state of consciousness. This implies an awareness of the existence and the power of a Creative Source of which man is an integral part and from which he derives, by conscious co-operation, an ever increasing abundance of both physical and spiritual things.* Where

is there a more promising and soul-satisfying statement than that in which Jesus declared His purpose? "I am come that they might have life and that they might have it more abundantly." Jesus moved in His time in what seemed to be an old, worn-out and depressed world, which He realized could become new if men would recognize these innermost secrets of their being. None need be deprived.

Over and over again Jesus proved that our existing negative states can be the means of producing our success and likewise our failures, depending on the way we react to each negative.

Consider the significance of the Sermon on the Mount in the light of the present-day understanding of the true relationship of mind and matter and the individual opportunities that are presented in the negative, chaotic situations which are continually arising in our daily lives. Jesus was talking to those seeking the truth, a truth which was to rid the individual of those things which made life less successful and less abundant. He said, "Blessed are the poor in spirit, for theirs is the kingdom of heaven. Blessed are they that mourn, for they shall be comforted. Blessed are they which do hunger and thirst after righteousness: for they shall be filled." Blessed are they, in other words, who have limited, negative chaotic situations, *provided* they understand the constructive possibilities that may be de-

rived from the negatives by the application of a few simple fundamental truths. These they can use not only for the elimination of their limited and chaotic situations, but at the same time for the increase of their knowledge of creative laws, thus making themselves conscious creators of circumstances instead of allowing themselves to be victims of them. "... for my strength is made perfect in weakness. Most gladly, therefore, will I glory in my infirmities, that the power of Christ may rest upon me." (II Corinthians 12.9)

Does this not begin to throw a different light on the negative, destructive situations that confront you? Do not let this mind of yours, which up to now has not given you a solution, blind you with a flood of destructive arguments and prolong your negative state. Recognize the fact that it is possible for you to help yourself to have a successful experience by reacting constructively to your negative states and creating a positive image in your mind. "Be ye not conformed to this world."

Despite the fact that there may be many things and many people to blame for our present situation, by continuing to live with a mind of blame—a mind filled with the worries and fears bred by the existing circumstances—by waiting for someone or something to change conditions for the better, we are only unconsciously and ignorantly helping to maintain a state of depression, or even more, helping to make it worse. We must arouse

ourselves to the fact that we *individually* can be of infinite help in bringing about conditions which will mean greater success and happiness. The way to begin is by rearranging your thoughts and setting up a different state of mind. "Be ye transformed by renewing *your* minds." To transform your mind will not only transform your own living experiences, but also make you a constructive link in the chain of events, which are transforming social systems and institutions.

Again I seem to hear you say, "you ask me to transform or change my mind; to think in opposition to what appear to be the logical facts that are existing in the world around me?" I say yes. Though not ignoring the logical facts, but with understanding, replace the negative images, which the facts produce in the mind, with corresponding positive images for the purpose of obtaining constructive ideas and successful results. Instead of just wishing, waiting and hoping for something to be done, for someone to find an idea or a group of ideas to produce a constructive, successful situation in the world, it can begin with *you!* You, yourself, regardless of what your circumstances may be, can be of infinite value in helping to produce the desired conditions.

Constructive ideas are not bred in a negative, depressed mental state. Although you feel that it is logical, sane and reasonable for you to have a depressed and negative state of mind because the circumstances around



you warrant it, nevertheless set this mind aside and recognize that there are infinite possibilities waiting to be grasped and used in a positive state imaged by you. "Cast the net on the right side of the ship, and ye shall find." (St. John 21. 6)

In order to play your individual part in producing a better situation in the world, observe the image you are on your plane of consciousness as a result of the conditions around you. You will find yourself facing an image of self composed of varying percentages of negative and positive elements. When you close your eyes you will see that your thoughts form a mental picture of yourself which corresponds to existing facts, intensified by ideas springing from fear and apprehension, mingled with hope and desire, which keep crowding into your mind. In summing up your mental vision the percentages will be, let us say, about twenty per cent positive and eighty per cent negative. It is only an idea produced and acted upon that can improve this situation. The necessary idea and the means for its fulfillment will be revealed to you if you will employ this method. In direct opposition to each of the eighty per cent negative elements in your image of self, create a positive, and consciously impose on your mind by the aid of your imagination a one hundred per cent positive image—your ideal—which you are to carry over to your Higher Intelligence. Maintain this image against all

obstacles, regard it, as it actually is, a mental image of self created by you for the purpose of obtaining the needed ideas for your success which otherwise would never be produced.

The whole world is thinking, but the value of dealing directly with thought and thought process is little understood and is recognized by only a few. To deal directly with our thoughts as we deal with physical things is a lesson all people must learn. Then we shall have definitely connected thought and feeling, which mean definite and concerted power, for it is thought that controls and directs power in the universe.

What do we see then, is the crying necessity? Ideas, IDEAS, IDEAS!—those which have within them the true element of success. Until those ideas are found and intelligently acted upon we shall continue to find ourselves standing on the edge of a precipice, or, if found too late, our entire civilization will be doomed and destroyed. Such possibilities are much closer at hand than the average man realizes. The result depends upon you and me. What may seem a crisis contains within it success and a cure for all of our ills.

“He that hath ears to hear let him hear.”

**CHAPTER IX**

**Love Thy Neighbor as Thyself**



## CHAPTER IX

### Love Thy Neighbor as Thyself

**M**ASTER, what is the great commandment in the law?" What are the essential precepts to be observed? What is the rule for successful accomplishment? These questions were asked of Jesus by the scribes—lawyers, the men of wisdom of His time—who doubted His knowledge of these fundamental facts. In His reply Jesus not only stated the creative laws but also summed up the rules for man's intelligent use of them.

"Then one of them, which was a lawyer, asked Him a question, tempting Him, and saying, Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." (Matthew 22. 35-40)

There have been many interpretations of this com-



mandment "Love thy neighbor as thyself." Although the very words quicken and challenge the intelligence, the limp Habitual Mind either pushes the command aside with little or no thought, or interprets it purely emotionally and accepts or discards it according to the momentary importance of the neighbor. Few realize that the love of our neighbor is more than a profession of virtue, that it is the observation of a law. "Love thy neighbor as thyself" declares our neighbor as essential to us, not only economically and sociologically, but as a distinct and vital part of the whole of which we ourselves are a part.

What we are really directed to do is to hold in our consciousness these two commandments as the rule by which we relate ourselves to Creative Principle in order that our desires may be ultimately successful. Although the law of Creative Principle is that we may, by asking, belief and faith, obtain whatsoever we desire, the fulfillment of our desire will not be complete unless we understand the joint relationship of ourselves and our neighbor to this Principle. The consciousness of this relationship will create a new world for us and for our neighbor.

The command "Thou shalt love the Lord thy God" at once directs our thoughts from effect to cause, and becomes the common level on which we unite with Creative Principle. "Love thy neighbor as thyself"

again unites us with this Principle, as it is manifested in mankind. For a complete fulfillment of self I must first consciously unite my mind with Creative Principle within myself and in turn unite myself with this same Principle manifested in my neighbor.

The first commandment unites me at once with First Cause and all the power and privileges within that source, while the second unites me with this same source manifested in my fellow-men and the material world. The two commandments unite me with all power manifesting itself in the visible and the invisible.

In combining ourselves with other selves we participate in the life of every other self, and aid in forming all these great institutions of society wherein each helps all and all help each. Our only possibility of success in this material world lies in a successful participation in this principle of combination; we must feel and perceive this common interest with our fellow-men; we must, with understanding, be sympathetic and help them to forward their ideals. The most complete life is always found when the individual seeks self expression in integrating all his hopes and desires with those of his fellow men. In helping to forward the ideals of others, we work for others, and through others for ourselves. We learn to recognize and take an interest, a conscious interest, in their essential aims and purposes,

their strivings and their endeavors; and by uniting with them and assisting them we find the means essential to our success.

Success in the material world should be undeniable proof of the conscious use we are making of the laws of God. By our conscious use of the creative laws for the practical purpose of providing ourselves with material things, God acquires a place in our own experience as an actual practical necessity. Supplying ourselves with health and abundance can become a conscious act in our spiritual growth, increasing our consciousness of God and self. Thus material things can draw us to God instead of leading us away from Him.

In this world each man is given a special vocation in which he must toil, not directly for himself but for the purpose of producing commodities for others, receiving in return for his labor not always the things he wishes to consume himself, but a symbol of his service; the generally accepted symbol in our case being money. His wants are in turn supplied through the work of other individuals in return for the symbol of his service. Thus, in exchanging his labor and the results of his labor for money, he can partake of the things produced by the labor of others, and fulfill his wishes for material things by supplying himself with just the things that satisfy his taste and ambition. As his services increase in value for others, his money, the symbol of his services, like-

wise increases and he begins to build up for himself material riches and increasing abundance of material things.

Today we understand only too well that, no matter how possible it may be for us to supply things which other people demand, unless they in turn can be successful in their particular work, they are deprived of the symbol of service and cannot partake of the results of our efforts, however much they may desire to do so. Therefore, as it is impossible for us to succeed unless our neighbor succeeds, the love for our neighbor which unites us sympathetically and understandingly serves a material as well as a spiritual purpose.

More forcefully than any writer, artist, scientist or philosopher, Jesus showed man's natural birthright to be his unlimited possibility to co-operate with Creative Principle. He explained the method by which man can avoid limiting himself, by uniting himself with the Creative Power within himself and his fellow-men.

Jesus became conscious of the fact that through the operations of the human mind the creative processes manifested in the material world were being directed and controlled. The realization that other individuals, being ignorant of this fact, were depriving themselves of the power to fulfill their own innermost desires or wishes, caused Him to make it His dominant wish and life purpose to reveal to all His great discovery, and to

impart to them the way in which He used His mind in accomplishing the things He did.

He discovered that the Creative Principle operating in His mind was the same Principle common to, and operating in, all minds. "Verily, verily, I say unto you, He that believeth on me, *the works that I do shall he do also*; and greater works than these shall he do; because I go to my Father. And whatsoever he shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name I will do it, if ye love me and keep my commandments."

These commandments are the logical check on wild asking, denying us the right to seek satisfactory results for ourselves by means which interfere with or destroy the rights of others.

As He realized that the individual could ask for whatsoever he would, believing, and would receive whatsoever he asked, whether good or bad—in these commandments He gave us the rule for the control of our thought in order that we might employ the creative laws constructively and successfully. Thus He placed in our hands unlimited power, while pointing out to us that a permanently constructive use of the mind can be accomplished only by obeying at all times the two great fundamental commandments.

"But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man the things



which God hath prepared for them that love him." But "God hath revealed *them* unto us by his Spirit: for the Spirit reaches all things, yea, the deep things of God: For what man knoweth the things of a man, save the spirit (the Mind) of man which is in him? even so the things of God knoweth no man, but the Spirit (the Mind) of God. Now we have received, not the spirit (the Mind) of the world, but the spirit which is of God: that we might know the things that are freely given to us of God. . . . But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know *them*, because they are spiritually discerned." (I Corinthians 2. 9-14)

Thus it is that the mind of man transcends the material world, revealing unto him God's laws and God's nature in human nature. Man then lifts himself, according to the scheme ordained by God, unto a higher mental and material realm of his own creation, revealed to himself and to the world. As he learns the laws of his own mind, he finds that he need not operate in a limited way, but can, through the channels of imagination, unite with that Mind which produced his mind and, by an intelligent use of his own mind, co-operate with his Higher Mind. Then his hitherto limited intelligence becomes unlimited, which allows him to operate and overcome limited material conditions and manifest him-

self in a world of ever greater freedom. "No man is wise enough by himself."—Plateus.

"I of myself am nothing, but with God am all things."

Jesus pointed out to his disciples that power and authority could be obtained by the mind of self bending back into and surrendering to the control of the higher phases of the mind, and explained that consequently "whosoever will save his life shall lose it; but whosoever will lose his life for my sake, the same shall save it." (St. Luke 9. 24)

Thus it is by conscious thought control that we lose our habitual, limited mind in our higher phases of mind, and receive the power and authority that is ours, waiting at all times to be used.

"But whom say ye that I am? . . . The Christ of God." (St. Luke 9.20) To know "the Christ of God" in us, is to be conscious of the fundamental truth that we are not simply individual selves nor is all mankind only a vast number of individuals, but as individuals we exist as a part of the whole.

Jesus having once become conscious of this relationship of man to First Principle, God, consciously employed the laws of creation as they manifested themselves in the three phases of His mind. To know one's

self, is to know not only the particular self which I am but to realize that above me is my Christ self, and above this my God self, or Universal self, Three in One. We are each one a three-phase unit and revelation of the *one* ideal self. To raise one's self to the higher self and to know one's self in these higher selves are beyond all doubt the purpose and meaning of life.

Until individuals cease to look upon themselves as an entity, separated from the Creative Source and also from their neighbors, human society cannot hope to rid itself of the elements of savagery and barbarism; wars and crimes must continue and man will keep himself from attaining the heights to which he aspires. Man as an individual is of very little importance, but as a part of the whole becomes for himself and others God's greatest revelation. By uniting his mental and physical efforts with others, he is able to reinforce himself with all their thoughts and experiences, and he is constantly adding to himself without having to pay the price of first experience. It is through the mutual union of our individual efforts that we are able to achieve a rational existence.

The only possibility we have of improving ourselves and our situations lies in this principle of combination. We as individuals must feel and declare a common interest in and with all other individuals. We learn to make it our purpose to help others succeed in order that

we may succeed; and thus we make it a common ideal to build and to grow.

This interest in the purpose and ideals of others is a practical necessity in the attainment of our own individual desires and purposes. Know thyself and "to thine own self be true, and it must follow as the night the day, thou canst not then be false to any man." No individual can be true to himself until he recognizes himself as one with all other selves and to all other selves is true. "Let every one of us please his neighbor for his good to edification." (Romans 15. 2)

To participate successfully in the lives of others we cannot at any time selfishly and intentionally deprive others of the things they wish, nor dare we interfere with their development and growth. In assisting others to succeed and increase their abundance we increase our abundance. So we see that while the Creative Scheme allows us to 'ask whatsoever we will, believing, and receive,' it is impossible for us, as fair and reasonable men, to believe that we can attain ultimate success through any method by which we deprive others of the things that are theirs. In interfering with them and depriving them of growth and the right to increase their abundance we alienate their good will and in thus transgressing the will of God we naturally deprive ourselves.

"Judge not that ye be not judged. For with what

## *LOVE THY NEIGHBOR AS THYSELF*

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judgment ye judge ye shall be judged, and with what measure ye mete it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye, and then shalt thou see clearly to cast out the mote out of thy brother's eye." (Matthew 1. 1-3, 5)

Love for neighbor places in your imagination all your individual plans and schemes in a constructive, harmonious relationship to all other men, which produces in your mind a perfect balance between God, yourself and the world.

For a complete and lasting fulfillment of our desires we must learn to operate at all times from the common level, First Principle, manifested in self and in all mankind. Ideas obtained from this common level will logically contain within them solutions for the problems of barter and trade and they will naturally work themselves out successfully for the individual and for all.

The two commands "Thou shalt love the Lord thy God with all thy heart and with all thy soul, and with all thy mind, and thy neighbor as thyself," present the method and technique which relate us constructively to all the laws of creation. These commands can be simply understood and used by man for a complete realization



of all his desires as he passes through this material world. When we appreciate the possibilities that can be obtained by dealing logically with these two relationships, according to the nature of each and with consideration for both, we will find a sane and satisfactory solution for all our social problems. But to consider only one relationship and not the other will continue to spell defeat.

Often we see people, who have fulfilled some of the great desires of their lives, find, when the goal has been attained, that the fulfillment has brought them unexpected responsibilities which deprive them of the satisfaction and happiness they had anticipated. This is due solely to the fact that men ignorantly employed means which, in their operation, interfered with the growth and development of their neighbors, and, that while the laws of creation have fulfilled their momentary desire, men have, in their ignorance, overlooked the necessary elements for ultimate success. "Love worketh no ill to his neighbors; therefore love is the fulfilling of the law." (Romans 13. 10)

The relationship of the employer and the employee, as a natural result of the fulfillment of this law, will become constructive for both in all their activities. The employee who accepts or chooses a particular job must appreciate the fact this job is his means for self expression and that all that he can express is his dominant state

of mind. In order for him to grow and increase in successful self expression, the job, which has become his instrument, must also succeed. To work for salary and salary alone limits our expression and naturally our usefulness. If you are not a success in your career and dislike the methods and policies of your particular organization, do not allow the influences of its methods and policies to set up within your mind a negative, destructive pattern of yourself, the organization or the job. Create in your mind, instead, a definite image of yourself as successful and feel that your Higher Intelligence will eventually materialize it for you. By this process either the inharmonious elements of the situation will rearrange themselves to fit your mental image, making you and your job harmonious and a success, or you will find yourself in another job, working under different circumstances which contain the elements necessary for your desired success.

If you have chosen an agreeable vocation visualize it as a business success and visualize yourself increasing in efficiency and usefulness. To be in conflict with your job is not only being unfair to your job, but also to yourself. Always, under all circumstances, image yourself a success. Do not designate ways and means; often our Higher Intelligence leads us into avenues more wonderful and infinitely more satisfactory than we could have chosen.

To be in conflict with your employer and your job and to remain in conflict makes you a slave to your job, as it is dominating and controlling you and your mind. Stop struggling with your job; first dominate yourself and you will find that you can successfully relate yourself to your job, or that it will adjust itself to you. To dominate yourself set up a constructive state of mind against all the apparent negatives, and you can then succeed.

The same rule applies to the employer as well as to the employee.

With a little reflection you will find that these two commandments of Jesus literally hold all the laws of success and all the wisdom of the prophets. They embody both material and spiritual precepts. Unfortunately the close association of spiritual values with moral qualities has led us to lose sight of the fact that all material possessions are manifestations of thoughts and ideas—that is of the spirit.

As each man knows his material possessions and his material worth, so also should he be able to evaluate his spiritual possessions and spiritual worth. A full realization of the part played by the spirit in producing our material wealth will lead us to an understanding of the intrinsic value of the spirit in the realms of both the unseen and the seen. Spiritual values, spiritual possessions and spiritual worth will thus become the

most valuable, the most necessary, and the greatest acquisition of the human heart.

The keynote to the solution of all difficulties which go to make life less abundant is discovered within our mind and is found to be, primarily, the individual's understanding of the true relationship of his spiritual and material values. New standards, produced by this realization, will necessarily bring with them new measures for success. States of mind built up and dominated by the influence of material things alone have within them limited standards and limited measures for success and, as they are the product of effect and not First Cause, the results of their measures, like material things themselves, must ultimately fade and disappear. States of mind which are built up with this knowledge accept intelligently all that is good and constructive in things already materialized, but are dominated by the reality of First Cause, Creative Power, and so continue to grow and increase, intelligently combining spiritual values with material values. With this understanding we can readily appreciate the statements of Jesus when He said, "Seek ye first the kingdom of God and all things shall be added unto you." Undoubtedly He meant all things both spiritual and material.

When Jesus instructed the rich young ruler, who inquired how he might obtain eternal life, "to sell all that he had and give it to the poor," Jesus knew that he

must learn to rely on his own creative resources and not on the power of material things; on cause and not on effect. The young ruler left, feeling discouraged, thinking he must become poor, as he did not understand that with the knowledge of spiritual values he could create from within himself even greater riches than those he already had.

Individuals groping in the dark today, seeking light in order that they may continue to live, have, in their ignorance of creative laws, placed themselves in a similar position. In believing the power of material possessions to be the true means to an end they have blinded themselves to the real source of power, and deprived themselves of the greater gifts of life, as their material possessions wither and disappear.

The chaos of the world today comes solely from the results produced by the confused minds of those whose success and power have been due to states of mind completely dominated by the influence of material possessions. These men have deceived themselves as to the true source of power and cannot, therefore, for the moment at least, understand that their misuse of creative laws is bringing them to destruction.

Many of the outstanding men whose creative genius has enabled them to produce our great social and industrial institutions are allowing themselves to be deprived of future usefulness, to themselves and to the world, by



being unmindful of the true nature of creative laws which heretofore they have used with such success.

With understanding life can continue to grow more abundant. With the increase of material possessions (which are of themselves effect) consciousness of Cause should increase, and as consciousness of Cause increases both spiritual and material power should become known.

Without this understanding of spiritual values Jesus knew, as He said to His astonished disciples, "How hard is it for them that trust in riches to enter into the kingdom of God! It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God." Minds which trust and are dominated by effect alone deprive themselves of "all things being added unto them."

Any social system that degenerates to the point at which the laws of the Creative Principle, as they are manifested in man, are not taken into practical consideration, or any kind of political economy which attempts to manage the resources of a people and of their government, without combining spiritual with material values, cannot long survive. When, however, nations learn to apply the fundamental laws of the Divine economy, instead of relying on the laws of Habitual Minded man, we shall see the salvation of the race and the happiness of all mankind.



CHAPTER X

**"A Nation Mightier and Greater"**



## CHAPTER X

### "A Nation Mightier and Greater"

**T**HE true greatness of nations is in those qualities which constitute the greatness of the individual."  
—Charles Sumner.

The great inventions and scientific discoveries of the eighteenth and nineteenth centuries have not only been instrumental in transforming the material and physical world, but have also played a decisive part in transforming the minds of the people, and in heralding an entirely new order of society. The vision of all men has been extended to new horizons, stimulating ideas and ambitions which are demanding a *new type* of thinking.

A New Day has been born, which demands not only that we make new adjustments to a highly complex mechanical and industrial world—the creation of other men's visions—but also that all men become consciously creative and intelligently relate themselves to the Creator of all things, as well as to the things created. To make these necessary adjustments in order that we may realize our ambitions and fulfill our desires, demands



insight, courage and effort to free ourselves from old habits of social and economic thinking. The standard of our thinking must be raised to meet an enlightened day.

The pressing problem is to raise the minds of the masses to this necessary new level of consciousness. Our success in this depends as much upon the vision, creative ability and initiative of the individual as upon the leaders of industry, science and government. All must seek with an open mind for fundamental truths in their broader relationship and must further extend the horizon of thinking and action. Then it is that the government will modify its law in such a way as to make it possible for all people to enjoy more happiness and greater success.

The desires of the individual in seeking an adjustment are reflected with overwhelming evidence in the schools of thought and social systems which continue to spring up, each with definite aims and purposes, struggling one with another in their earnest endeavor to establish themselves. There are those who advocate the overthrow of capitalism; others demand the return of rugged individualism, each believing that he is motivated by ideals for a better ordered society, and is promoting methods which will bring about the realization of these ideals.

Without going into detail as to the existing state of

society, let us roughly summarize the situation we are facing.

With the world rich in natural resources and men's scientific achievements so developed that every want can be provided, we have millions of men, women and children in great poverty and distress. We can produce agriculturally and industrially more than enough for everyone, yet we close our factories and neglect our fields while millions are shivering and starving. We produce more than can be consumed and yet many lack the barest necessities.

Abject poverty abounds in the midst of great wealth. Human values have been shattered by the development of mechanical power. Labor saving inventions become labor destroying devices. It seems that the greatest achievement of an age of great material advance is material chaos.

The outstanding factors which are generally conceded to have created these conditions, necessitating a new set of values, are, briefly:

The transformation brought about by the industrial revolution—the machine age. Man's ability to produce was accelerated and increased. Instead of this being a blessing to all men, providing greater abundance with more leisure and opportunity for cultural development, the lives of the majority were turned into channels which brought them into more crowded groups, in-

creased the cost of living and decreased the opportunities for earning. Greater wealth became possible for some; greater poverty was forced on others. Insecurity for many was the price of new inventions. With the development of the power age the complexity of life was heightened, causing the individual to lose perspective and the ability to adjust himself to life.

The changes in the social-economic scheme of things are so speeded up that, instead of taking place from generation to generation, with each generation adjusting itself to the change, great changes occur several times within a generation. Tradition is shattered and we find ourselves forced to use some new method of evaluating man and his achievements, a new set of standards by which to live our social life. The problem is, "In what way must we change?"

In seeking to answer this question we find ourselves confronted with numerous political and economic doctrines, each advocated with the conviction that it offers the solution.

**COMMUNISM.** Based on Marxian socialism, it calls for community ownership of all the means of production. All people are to be workers for the community, paid by the community in money or service, in accordance, however, with their needs rather than their productivity. International in its viewpoint, it conceives of the brotherhood of the proletariat in all countries. It

demands the pursuing of vigorous and relentless class warfare in order to establish the dictatorship of the proletariat.

FASCISM. It is a super nationalism, making the corporate state supreme, subjecting the individual in word, thought, emotion and deed to this state. It demands the elimination of class struggle and idealizes a militaristic patriotism.

CAPITALISM. Based on the theory that great self-interest—organization of production for private profit—coincides with public interest, it believes in the rewards of wealth and power and depends upon individualism to be sufficiently enlightened to meet the social good of the state.

DEMOCRACY. Theoretically the rule of the majority for the common good. Government by the people, controlled by universal suffrage.

The world is split over these different doctrines. Within each country groups are divided in opinion as to which path to follow. From none of them has come much hope. All have the spirit of strife and struggle as the keynote—class warfare or national warfare—with the sorrow, destruction, suffering and selfishness which attend such means. One group challenges and tries to wipe out the other because it feels and believes that it is being defeated in its fundamental right to progress. More and more the individual is forced to lose his iden-

tity in the scheme of things—individual worth being lost.

We find ourselves faced with grave material problems in this struggle. We are today debating whether we should adhere to the idea of living within our present limited means, or of living up to our potential ability to create. In any case we are trying to solve these material problems with ideas derived from purely material values.

Property and its disposition become an issue. Wealth is regarded only in terms of gold, silver, coal and iron. Our machines have been harnessed to dollars rather than to the service of mankind. We talk of curtailment of crops, of taxation, embargoes, armaments, tariffs, when trying to solve our problems, but fail to consider the true facts.

Industrial discontent has always been, and continues to be, the sign of fear that fundamental human aspirations are being defeated. The unquenchable thirst in the laborer is not fundamentally for higher wages, but the thirst for appreciation, recognition and participation in a higher standard of living. The problem is how to meet these demands and guarantee respect, advancement and just remuneration to those who perform the services which society needs. We cannot hope to meet these social problems by the hates of nationalism and class struggle. The solution lies in seeking to under-



## *"A NATION MIGHTIER AND GREATER"*

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stand the fundamental forces underlying the institutions of government and industry, and in arousing in the minds of all people their ability individually to increase the power and enhance the value of these institutions by injecting into them new ideals. We must unite in the understanding of our common position within the scheme of things—of our individual share in the Creative Principle—thus setting new standards of progress in the industrial and technical arts.

When we realize that all benefits are derived from this Infinite Source it becomes possible for us, through intelligent asking, to lose our fanatical attitude concerning personal property and wealth, and to demand neither communistic nor capitalistic rules to regulate it. When we are motivated by the understanding that achievement is made possible solely by the creative power within us, we will not war over material devices.

Neither shall we meet the world's problems with the attitude "I hold to this belief, or that cult, and I shall stand for it at all costs," but, with our minds awake, we shall say, "The welfare of my fellow-men can be respected and need not conflict with mine."

The primary motive is the same for all of us—life more abundant. We attain it by mutual co-operation. We add unto each other; we augment each other. We conflict only because we devise means for self alone, dis-

regarding the welfare of others. This is true of nations as well as of individuals.

The collective mind seems to be obsessed by the belief that the machinery which has been used in the past in politics offers the one great means for rehabilitation, despite the fact that this machinery at present produces more negative states of mind than ever before. No political machinery can function for the profit and benefit of all unless the power which directs it is derived from ideals rooted in First Cause.

Without knowledge of the practical value of including First Cause in all our working schemes, we lay our plans ignorantly and devise our mode of operation on a limited and insecure foundation. In all our planning we have not learned how to image for the future. Instead of first creating in the mind the image of the ideal individual and collective situation, maintaining it until it is carried out in material manifestation—"not by the might of our hands" alone, but by applying the laws of Creative Principle—we attempt to accomplish our aims by seeking a solution in concentrating on the undesirable situation. This naturally intensifies the undesirable image in the mind, giving it supremacy over the ideal image and making it the controlling influence. The mind in conflict gives rise to plans and schemes; to overcome, to defeat, to conquer, to combat, and the mind is filled to overflowing with ideas to promote these

schemes and plans. Under such influences the only ideas that present themselves for the building up of an ideal are those of struggle and strife. Effective action, however, can result only from effective planning. With the knowledge of a practical application of creative laws, we can consciously create the ideal in the mind, logically excluding from our vision any suggested methods demanding strife, because we know that such methods can be suggested only by a mind limited in its consciousness of Creative Power.

As the masses and their leaders do not have this understanding they are led to look in the wrong direction. Although leaders proclaim high ideals in their platforms, these ideals and platforms are based on limited opinions and ideas arising from a limited mental state. Unconsciously they produce circumstances similar to those which they hope to overcome. Therefore, their methods are limited and cannot provide successful, constructive solutions for a permanent cure or correction.

On the other hand, if this understanding is possessed, these same negative facts can be of infinite help and service. They can become the logical cause and reason for directing our thoughts with conscious purpose to employ our Higher Intelligence.

Man has become a victim of his own creations. In creating for himself a material world in which to live, effect has blinded him to cause. Man, although pri-

marily a spiritual being with an inherent urge to reveal himself, has allowed material values to obscure spiritual values and has haphazardly built a material world which is not organized to conform to his material and spiritual desires.

In attempting to better human experiences it is impossible to foretell the value of results produced by material changes in environment and it is, therefore, futile to seek improvement and progress by arbitrarily modifying external conditions. Outer changes must be the outcome of inner changes arising from man's creative consciousness, dictated by ideas produced in the act of transforming negatives into positives.

The true measure of man is found in his ability to transform his negatives into positives, which are the means by which he transforms this world to make it conform to his material and spiritual needs.

When we learn to apply to the ever arising problems of humanity the creative method of building positives against negatives and of acting upon the ideas engendered in this consciously transformed mind, the way, the truth and the light will be found, leading mankind in the right direction for progress and growth.

When men can be persuaded to build positives in opposition to their negatives and relate these positives, through the channels of imagination, to their God, the



## "A NATION MIGHTIER AND GREATER"

accumulated ideas that will arise from these minds will produce a universal vision for the future far beyond anything that any social plan, formulated from deductions based on existing circumstances, can ever provide.

The Higher Intelligence provides us with just the correct and necessary ideas to overcome the undesirable situations which we all wish to change. When nations, like individuals, find themselves deprived of the physical and material possessions necessary to provide for prosperity and growth, instead of seeking to attain this growth by images of war and rebellion, they can more intelligently and successfully pursue their true ideals by practically applying their consciousness of Creative Principle, the ultimate source of power. When our leaders and we appreciate this fact and when thoughts and ideas are derived from this source, we can then, according to the predetermined scheme of Higher Intelligence, all unite and operate jointly from this common level, for this source is alike in you and me and our leaders. Thus it is that we, as individuals, have the ability to play immediately a vital part in the successful reconstruction of all the present negative situations.

When statesmen with sincere purpose shall advocate measures arising from an ideal image intelligently produced in the mind they need have no fear for the success



of their measures. Words and actions which spring from such images are compelling and convincing in their own intrinsic values, eliminating the need for misrepresentation and subterfuge.

In the conscious collaboration with our Higher Intelligence new measures inevitably arise that can be understood and employed successfully to bring about the conditions we all desire and need. When we wish to accomplish that which at first seems impossible, we must momentarily turn our mental eyes from the existing facts in the direction of our Higher Intelligence where we shall find new ideas and new impressions. Opportunities for new experiences are suggested here which are grounded in this higher mental field. To employ this Higher Intelligence for group or social benefit an image of the group must be produced in the mind; that is, an image of a successful people enjoying a more perfect social order. Not to desire success for others and not to include that image in our minds is to work ignorantly against ourselves; not to include other minds is to have those minds against us. "He that is not with me is against me; and he that gathereth not with me scattereth." (Luke 11. 25)

We as a people must awaken ourselves to true creative facts and understand that we are failing because we do not recognize what the organized power of "God power" plus "man power" can do.

## *"A NATION MIGHTIER AND GREATER"*

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"I will make of thee a nation mightier and greater than they." (Deuteronomy 9. 14)

We continue to deceive ourselves by thinking that measures devised with the momentary vision of the Habitual Mind, unaided by Higher Intelligence, will establish a higher order of living. In order to overcome the frightful dilemma in which it finds itself, the world needs now, as never before, a technical method for putting into effect the "Christ Mind in you," which unites God Power with man power. No other power, no other means, can be successfully employed for the advancement of the race and for ever increasing human benefit. It can readily be understood that the idea of successfully combining God Power and man power offers the solution and challenges the best there is in us; like an imperative call to arms it demands of you your most serious and conscious consideration. All men can be very easily educated and trained so that they will gladly and willingly follow that Intelligence which manifests Itself in their intelligence and which has created our civilization.

When we realize what this Creative Intelligence has done for our pleasure, comfort and wealth, we may well conclude that now is the time to employ this intelligence in the management of all our affairs. If this is done then industrial and political institutions can find the needed

change in social control. Such a condition will be brought about when intelligently minded men and women organize themselves and demand that business men and politicians agree to work on the same fundamental basis.

Spiritually minded men have not yet realized what their organized power may do when consciously used to find a practical solution of material problems. To employ our religion successfully is the only means of curing our individual ills and the ills of the world. Men are eager to be constructive, to attain happiness, peace and success, but they simply have not learned *how*. The history of the lives and deeds of our noblest men records the longings and desires of these men to know and use their God power. Such national mottoes as "In God we trust," "Dieu est mon droit," "Gott mitt uns," and famous speeches of Prime Ministers, Emperors and Presidents, portray their conviction of their knowledge of the Christ Mind. Many have been actually convinced that they were dominated by It, but they have not found a technique by which to make their thoughts effective. The presence of Christ is being invoked at the opening of Parliament and Congress and similar important gatherings, but the thing that is lacking is an intelligent and practical faith and an applicable knowledge of the true meaning of religion. Religion and ligament—those two words which signify *union*—derive their meaning

from the Latin word *ligare* meaning *to bind*, or something that binds two parts together making them one. Within your religion lies the exercise of those faculties which unite your Habitual Mind with your Higher Intelligence and which may function with such mathematical precision that the promise of the Master Mind, "ask whatsoever ye will, believing," becomes a scientific fact. A universal definition of the word religion might well be "to bend back into"—a simple technique to employ. In etymology the word religion is the direct opposite of the word negligence.

We appreciate the true meaning of this word when, after finding that our habitual accumulated consciousness cannot supply us with successful ideas to fulfill our desires, we bend back, in our imagination, into our higher Intelligence and discover that things are "done unto us" and for us, that nothing else could ever do.

Today all classes are clamoring for plain facts and a method which will provide a way out. The great necessity is for the type of education that will give to all men alike, regardless of what their status may be, a knowledge of those facts which make it possible for them to begin here and now to employ their individual creative power for the betterment of self and the world. A great social reconstruction is already forecast within all nations. A new valuation of men—a valuation based upon the consciousness of inner creative laws—must force its

way through to the individual consciousness. On no basis other than that of an inner consciousness of the Creator and the created being one can this be attained.

“Why reason ye because ye have no bread? perceive ye not yet, neither understand? have ye your hearts yet hardened? having eyes see ye not? having ears hear ye not? and do ye not remember?” (Mark 8. 17-18) “And herein I give my advice; for this is expedient for you, who have begun before. . . . Now therefore perform the doing of *it*; that as there was a readiness to will, so there may be a performance also out of that which we have. For if there be first a willing mind, *it is* accepted according to that a man hath, and not according to that he hath not.” (II Corinthians 8. 10-12)

We find both power and direction are given to us to use just what we have, regardless of the amount. “Do the thing and find you have the power.”—Emerson. “For I mean not that other men be eased, and ye burdened; but by an *equality*, that now at this time your abundance may be a supply for their want; that their abundance also may be a supply for your want; that there may be an equality.” (II Corinthians 8. 13-15) “As touching anything that they shall ask it shall be done for them of my father which is in heaven.”

The moment man realizes that definite and specific results have been produced by his intelligent co-operation with Creative Principle, results which otherwise he



could not have produced, the knowledge of God Power becomes his paramount desire, creating a desire for a type of education which reveals God in a practical manner as the logical means for greater material experiences and the essential purpose of life. The results obtained from the use of this Higher Mind in producing material experiences make spiritual knowledge the most envied of all possessions, for in it we recognize the only guarantee for the attainment of an ever greater creative expression in the life of the individual and in benefit to mankind.

"But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: and neither can he know them, because they are spiritually discerned." (I Corinthians 2. 14) The natural tendency is to throw off anything that is not instantly intelligible to our habitual reasoning. The individual or, indeed, the collective Habitual Mind, does not easily concede itself to be wrong, the first impulse being to preserve itself intact on its present level of consciousness and to make out as unintelligible or impossible of operation that which requires conscious constructive effort.

Instead of utilizing creative power that is ours by consciousness of the Creative Source, most of us continue to deprive ourselves by interpreting the Christ Mind on a purely emotional basis rather than on one of logical reasoning. This habit of allowing our daily events to go

unrelated to this Source and dealing with them in a haphazard manner, has established the results of limp thinking as the dominating factors in our mind operations and our actions.

The increasing output of scientific wisdom in the form of machine guns, cannons and poisonous gases which make modern warfare a spectacle so black and ghastly that the intelligent human mind revolts at the very thought of it, bears evidence that our deductions are being made on this limp thinking basis. Although the original and perpetual cause for war is self-preservation—the first necessity and, therefore, the first law of life—today war has ceased to serve this purpose. As, by a wave of the hand, things that have taken centuries to build and which hitherto men fought to preserve can now be destroyed in a flash, our means of defense have become our destruction. Even though common human interest and welfare may still be the cause and purpose of wars and revolutions, such means have failed, proving that men are blind in their own conceit when they disregard the only possible means to preserve and elevate the whole social order of mankind by giving each man a chance “according to that which he hath.” It is only with this understanding that mankind can partake of its birthright, being made in the image and likeness of God.

Before us lies The New Day, a new world filled to

overflowing with infinite possibilities and opportunities, waiting to be discovered, appreciated and enjoyed.

All who are willing to pay the price of conscious effort may partake of its unlimited resources. Intelligence alone is not capable of engendering the ability to discover these opportunities and privileges. Those who wish to be consciously creative must add intuition and imagination to their powers of observation and understanding, these being the creative gifts of great men of all times—gifts which all men possess, which few recognize, but which can, with practice and effort, be discovered, consciously used and increased. Through science man has consciously applied his inherent gift of dominion which was given to him in the beginning, and has increased his consciousness of the Creative Principle by transforming the material world to fit the patterns of his own desires.

Through his consciousness of God man may find the power and ability to transform himself and to learn that he may become the master of his own destiny—capable of using his knowledge of Creative Power to good advantage to himself. "Be ye transformed by the renewing of your minds." As the scientist is unfolding and creating for all mankind a new physical and material world in which to live, all men who wish to keep abreast of the times must create for themselves a new mental and spiritual world, realizing that they can attain and

manifest something more than an elementary type of consciousness by increasing their understanding of their creative faculties, just as those with creative genius have done. We must learn to participate in the creative process of bringing into the seen the things that are ours in the unseen and we must recognize that it is God's method of making Himself known to man and man known to himself.

Man relates himself constructively or destructively to the Creative Power in accordance with the degree of his understanding and of his conscious mind control. All history is but a record of the conscious or unconscious use and direction of man's Creative Power. Wars and revolutions are the means suggested by the minds of men who are ignorant of these facts and who say in their hearts, "it is the might of mine hand alone which giveth me power" and in their ignorance relate themselves unintelligently to the Creative Source. A people can arise which will recognize these facts and wisely estimate the universal value of the accumulated power that can be produced by combining the individual thoughts and ideas conceived in the conscious use of Creative Principle. The awakening of the individual consciousness and the united efforts of those individuals whose consciousness has been aroused to their own power and possibilities will create for all mankind A New Day.

The amount of intelligence a man has will then be

determined and judged by the ability he manifests in successfully co-operating with his Higher Intelligence. To increase his intelligence and to know the Creative Source become the all absorbing purpose in life. To seek first the kingdom of Heaven within himself and to know it in actual experience, become a conscious necessity, as without this knowledge he cannot hope to partake of his infinite possibilities. By effort and practice we acquaint ourselves with all the qualities we attribute to our God, making it possible consciously to establish in our own minds a spiritual realm in which we reign supreme. "Seek ye first the kingdom of God and his righteousness and all these things shall be added unto you."

The New Day has arrived for each individual when he discovers that he may attain this mental equilibrium between the Creator and the created and make of himself a well balanced human being by combining God Power with man power, giving him full possession of his creative faculties to obtain an ever more abundant life.

To be, to have and to do—these are the fundamental desires of man which drive him ever to seek satisfaction. Wars, depressions and crises manifest man's ignorance of the creative laws without which this satisfaction is impossible. So long as men base their reasoning on, and make their deductions from, ideas conceived exclusively in the Habitual Mind, destructive means will offer



themselves in the guise of logical measures for solving problems. "From whence come wars and fightings among ye? Come they not hence, even of your lusts that war in your members?" (James 4. 1)

The *certainty of peace* must be the basis for any world order. To obtain world peace and satisfaction, individuals must realize that the responsibility for attaining it rests primarily on their own shoulders. Each must necessarily learn the value of his own power, and in the effort put forth in fulfilling his desires, lift himself to ever higher levels of consciousness, making of himself a more valuable member of the social group.

Although an international organization of society unquestionably offers the solution to all international problems such an organization cannot function successfully unless it inspires enough confidence and trust to induce the people of all nations willingly to accept it as a foundation on which they can reasonably hope to build a permanent future. From this confidence every national policy must spring. Such a system can be established and succeed only when individuals realize that they can be of little value either to themselves or to the group until they cease to ignore the value of man power when added to spiritual power, and begin to employ this combined power in all their schemes and plans. When such thinking men and women form

themselves into social groups they may reasonably expect successfully to develop their unlimited potentialities.

The paramount question is *how* to create an international organization, in which all nations will have confidence and trust? How can a basis be found on which a mutual understanding between nation and nation can be actively and effectively achieved?

The answer to all such questions can be immediately found if all peoples of the world, seeking the attainment of World Peace and the solution of world problems, will turn *their* eyes to their Creative Source—God.

World Peace *can be assured this moment* if every one will *visualize* a state of international society in which all peoples have access to the source of supply of all commodities and materials which are essential for the maintenance of the present standards of civilization and for furthering the development of a still greater civilization. *Visualize* self enjoying an ideal world peace and prosperity which is agreeable to all. *Consciously relate these images to your Higher Intelligence and depend upon It to arrange and re-arrange existing world conditions until they fit the pattern of your desire.*

Continue in imagination to *vision yourself united in mind and spirit with all others seeking this same goal in this same manner.* Know that then you make of yourself an invaluable member of an international society,

rooted and founded in First Cause—God. Such a *mobilization* of man power united with spiritual power will inevitably reveal to the world the means for creating an ideal society, greater and finer than that of which the mind of man has dared to dream, and make peace and prosperity for the whole world established facts.

“Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, *because ye ask not.*” (James 4. 2)

Creative Principle in revealing itself in the minds of men has reached that level where not only the few, but all men, must become conscious of its presence and, as never before, employ the power of pure spirit and become conscious creators.

As soon as individuals perceive the true value of pure spirit and regard the Creative Source as the logical and reasonable basis on which they can successfully operate, then can they make of themselves that which they wish to become, supply themselves with the things they wish to have and do the things they wish to do. By changing their habit of thinking they will change the whole world.

We may direct, control and prohibit man's actions with laws, but it remains with man himself to seek the instruction and understanding to produce this change. Creative Principle provides the individual with the means for making of himself a mightier individual who,

## "A NATION MIGHTIER AND GREATER"

in combination with other individuals, can, with understanding, establish for all a mightier and greater nation than can those who are ignorant of this power. *Let us begin now to mobilize*, direct and control this man power, combined with God power, and thus provide the means for creating a greater and still greater civilization, a civilization in which all peoples of all countries may consciously participate, bringing about a world which will supply not only the necessities of life, but also abundance, and assure the fulfillment of the ideals of its great, hungry, impatient population.

A New Crusade has been inaugurated. All are being called to arms to join this Invisible Army and to follow with understanding their Higher Intelligence. With practice in conscious thought control individuals may lift themselves to ever higher levels of consciousness, making of themselves leaders and commanders whose true value will be proclaimed in their spiritual as well as their material manifestations.

When all individuals have learned to meet on the common level of Creative Principle, and to be guided in the solution of their problems by this principle rather than by things already known, then will all these difficult problems of supply and demand, fair distribution of wealth, rewards of money, power and honor be worked out through methods conceived in First Cause, and produce an ever rising standard of life. The understanding

of such methods will breed ideas which will place all competition in work, in art, in science and in politics on a just and rational basis, for self and in self for all, establishing a New Day for all mankind.

If today you and you and you will but change your habit of thinking, you will this day have changed the world. The universal problem confronting us is primarily an individual problem and the solution and the nature of the results depend on you. All your struggle and strife are nothing more than the confusion created by mistaking effect for First Cause and accepting, in ignorance, the suggestions arising from effect as the dominant factors in our experiences instead of seeking them in First Cause.

“For though we walk in the flesh we do not war after the flesh: (for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds:) casting down imaginations and every high thing that exalteth itself against the knowledge of God, bringing into captivity every thought to the obedience of Christ;” (II Corinthians 10. 3-6)

“But let us who are of the day be sober; putting on the breastplate of faith and love; and for an helmet the hope of salvation.” (I Thessalonians 5. 8) To enlist consciously in the ranks of the Invisible Army and join



in the Crusade for the establishment of The New Day we must "be doers of the word, not hearers only." Begin to do your part by taking a given amount of time for controlled thinking, directing your mind toward Higher Intelligence for definite reasons and conscious purpose. Impose upon yourselves an inner rule—drill, exercise and practice the art of including God in all your daily working schemes, thereby increasing your field of creative endeavor—taking life abundant from the realm of speculation and unfulfilled desires and making it a living reality. "Prove all things; hold fast to that which is good." (I Thessalonians 5. 21)

This very moment, in your imagination, feel and see yourself let go of worry, fear and apprehension. Free yourself from all those things which produce these thoughts and feelings. "Purge out therefore the old leaven that ye may be a new lump as ye are unleavened." (I Corinthians 5. 7) "Know ye not that a little leaven leaveneth the whole lump?"

Reach out in your imagination and feel that you have extended your mind beyond your own accumulated consciousness and united with your Higher Intelligence—God—consciously re-enforcing your man power with your God Power. *Vision yourself united with others seeking the same goal, joining the ranks of the Invisible Army.*

Visualize yourself valuable, see yourself needed—

even though for the moment you do not know where or how—know that you are making your deduction with others from First Cause and feel that new ways will be opened, new worlds to conquer, and that your opportunity will arrive. Realize that there can be no reason or purpose for ways to be shown or for opportunities to arise *unless you have created a mental state making this a logical necessity.*

If you question your value and worth ask yourself just what qualities you attribute to your God and know that, since you “are made in His image and likeness,” you have been enumerating your own potential qualities which are awaiting the development of your own consciousness to make them a material reality.

Continue to hold in your imagination against all opposition an image of a Creative Source containing within it all these qualities; know that it is your Higher Intelligence.

Visualize yourself including this Intelligence with all Its inherent qualities in all your working plans. Know that the more completely you submit yourself to this Source alone, which means the exclusion of all thoughts and ideas springing from other sources, the more perfect your result will be.

*It is every man's prerogative to worship in that manner which pleases him most and especially in that manner which draws him ever nearer to and increases his*

## "A NATION MIGHTIER AND GREATER"

*consciousness of his God and simultaneously of his power.*

"One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind." (Romans 14. 5)

Regardless of race, color or creed, "let every soul be subject unto the higher powers, for there is no power but God; the powers that be are ordained of God." (Romans 13. 1) "For none of us liveth to himself and no man dieth to himself." (Romans 14. 7) Meet each other on this common level, seeking this source for the solution of all problems. Incorporate all that you attribute to *your* God, enlisting *your* power in the ranks of the Invisible Army, aiding in A New Crusade for the establishment of The New Day.

"... knowing the time, that *now* it is high time to *awake* out of sleep; for *now* is our salvation nearer than when we believed. The night is far spent, the day is at hand; let us therefore cast off the works of darkness and let us put on the *armour of light*. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision in the flesh to fulfill the lusts thereof." (Romans 13. 10-14)

"Let us therefore follow after the things which make

for *peace*, and things wherewith one may edify another." (Romans 14. 19)

Let us not be a 'stiff-necked people,' but face with understanding the problems which require the task of making a new and conscious beginning. Thousands turn to religion and thoughts which assist in developing a sense of resignation and follow the lines of least resistance. Others there are who cling to a philosophy which has for them some simple consolation, but offers no practical solution to their problems. Others cling touchingly to a faith that some inscrutable force will come to the aid of those unfortunates who are struggling against the thousand difficulties of living. Faith is the keystone of the teaching of Jesus, which demanded conscious direction and control of thoughts. The teaching of the carpenter's Son was a reasonable faith, a practical one, a proved one—a faith with understanding. "With all thy getting, get understanding."

"But where shall this wisdom be found? and where *is* the place of understanding. . . . It cannot be gotten for gold, neither shall silver be weighed for the price thereof. It cannot be valued with the gold of Ophir, with the precious onyx, or the sapphire. The gold and the crystal cannot equal it: and the exchange of it *shall not be for* jewels of fine gold. No mention shall be made of coral, or of pearls: for the price of wisdom *is* above rubies. The topaz of Ethiopia shall not equal it, neither

## "A NATION MIGHTIER AND GREATER"

shall it be valued with pure gold. Whence then cometh wisdom? and where *is* the place of understanding? . . . God understandeth the way thereof, and he knoweth the place thereof." (Job 28. 12-23) "Seek ye first the kingdom of God, and all his righteousness, and all these things shall be added unto you." (Matthew 6. 33) "The kingdom of God is within you."

The Aristocracy of the New Day will be composed of those with understanding, those who know their relationship to First Cause, God. All material manifestation will be indicative of the quality and texture of the inner man. There is nothing so extravagant as nature, God's means of self-expression. As the Creator continues to reveal Himself in a world of His creation, man's knowledge of power necessarily increases material things. Hence the competition of the future will be not only for abundance, but for excellence, to establish quality, the true meaning of wealth, as an expression of our understanding of God. Perfection in quality will be the standard we seek, by which we shall be judged and admired.

We recognize that values now are not on a lasting basis. Civilization is failing, becoming retrogressive, because each unit in the whole has reached its individual unconscious limit on account of not understanding its relation to God.

With this light thrown on our consciousness our



whole relationship will change; we shall become wielders of God Power in our earthly expression. We will no longer impose our individual peculiarities on the whole, but will realize that we are the expression of Creative Force. Ego will not stand in opposition to God, or in our way to the understanding of God. "For by Him were all things created that are in heaven and that are in earth, visible and invisible, whether they be thrones or dominions, or principalities, or powers: all things were created by Him, and for Him: and He is before all things, and by Him all things consist." (Colossians 1. 16-17) We are standing in the midst of a work of construction—the greatest ever undertaken by mankind. World events and nations' fates are determined by ideas—individuals are their creators and constructors.

"Commit thy works unto the Lord and thy thoughts shall be established." (Proverbs 16. 3) "Old things are passed away; behold all things are become new."

"Let this mind be in you which was also in Christ Jesus." "If ye abide in me, and my words abide in you, ye shall ask what ye will, and *IT SHALL BE DONE UNTO YOU.*" (St. John 16. 7)

I have learned.







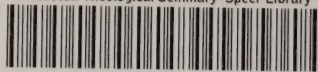




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It shall be done unto you : a technique

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